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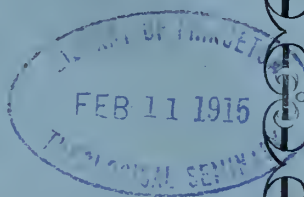
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[NEW SERIES.

THE

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English



Presbyterian Messenger.

AUGUST, 1859.



LONDON:

MARLBOROUGH & Co., AVE MARIA LANE.

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## SCHOLARSHIPS

IN THE

## Theological College of the Presbyterian Church of England.

THREE SCHOLARSHIPS of £40 per annum, tenable for three years, will be awarded by competition in the first week of October next, to Students proposing to commence their Theological Curriculum in the above College next session, and who declare their desire and intention to enter the Ministry of the Presbyterian Church in England.

The competition will be open to all Students who have completed a course of three sessions in the Literary and Philosophical Classes of any chartered university in England, Scotland, or Ireland.

The subjects of Examination will be the following:—

*Latin*.—The Tusculan Questions, Books I. and II.

*Greek*.—The Memorabilia of Xenophon.

*Logic*.—The Syllogism, as treated by Whately.

*Mental and Moral Philosophy*.—Stewart and Macintosh's Dissertations on the History of Metaphysical and Ethical Science.

*Mathematics*.—Euclid, First Six Books, Plane Trigonometry, Algebra.

Candidates are invited to profess any modern language or any branch of literature or science not included in the usual academic course, in which they are willing to undergo examination.

The Examination, partly oral and partly by *written papers*, will take place in the College Rooms, 29, Queen Square, London, on TUESDAY, the 4th OCTOBER next, at 10 o'clock A.M.

Candidates are requested to send in their names, with pastoral certificates of religious character, to A. T. RITCHIE, Esq., 26, Poultry, London, E.C., not later than the 15th September next.

## BURSARIES FOR ENGLISH STUDENTS AT THE UNIVERSITY OF GLASGOW.

It is not so generally known as it deserves, that DR. WILLIAMS, an eminent English Presbyterian Minister of the last century, left Bursaries for the support of Students who might go from England to study at the literary and philosophical classes in Glasgow University, with a view to the Ministry in the English Presbyterian Church. These Bursaries amount to £40 each, and are tenable for four years. The terms, which are far from being stringent, may be learned on application to the Secretary, at Williams's Library, Red Cross Street, or to the Professors of the English Presbyterian College, 29, Queen Square, London.

London, June, 1859.



# THE ENGLISH PRESBYTERIAN MESSENGER.

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JABEZ BUNTING, D.D.\*

A SOUND true piece of biography, like a felicitous photograph, struck off in the sunlight of truth, is not always to be had. To get this, many circumstances, of sky and earth, must concur. But when the real likeness is got, 't must, to private friends, be invaluable ; and, if the subject be a person of public note, it is prized by the world, as a clear addition to its gallery, ever so apt to be overstocked with ideal portraits and hazy post-Raphaelite cartoons. Now-a-days, biography is fast becoming a province of fiction. We open a book to know about a man who has left his mark on his time ; but we soon find that the art of the writer has disguised the man's nature ; flattery envelopes him in its glare, or prejudice in its mist. Contrary to what mental philosophers would tell us, it is fancy's patterns of character that run out ; while it is actual life that teems with boundless variety. Besides, however smooth and glossy it be, we tire of the monotonous idealism ; but, whenever any delineation that is racy and real comes up, we clap our hands, smack our lips, and exclaim, " Well, here at least is something refreshing ! "

Here, for example, comes a life—or rather, the first instalment of a life—of the grave and good Dr. Bunting. It is written by his son. Filial partiality, no doubt, is there. How could it be otherwise ? But this feeling is chastened and ruled by principle—by an instinctive conviction, too, that if one aberrant line of praise were consciously used, the spirit of the departed one would be pained. Indeed, in glancing over the whole tenor and tissue of the volume from this point of view, while estimating its many merits of statement and its skill of execution, we cannot fail to regard this tribute of filial piety offered to his father's memory as an offering also of still profounder homage to his father's God,—and even to admire the beseeeming steps with which a son approaches the tomb, to place affectionately on a parent's bust the wreath he has religiously twined.

Odd as it sounds, you may often settle and certify the leading points of a person's character by beginning his life a good while before his birth. A man's ante-natal circumstances, if well looked into, are, at all events, " a more sure word of prophecy " than the horoscope of the astrologer. This thought, while it concerns *all* parents, greatly encourages *pious* parents ; illustrating, as it does, the covenant relations of God to families. The lineage of the family, at Monyash, in the Derbyshire Peak, from which Dr. Bunting sprung,

\* The Life of Jabez Bunting, D.D., with Notices of Contemporary Events. By his Son, Thomas Percival Bunting. Vol. I. London : Longman, Brown, Green, Longmans, and Roberts.

is manfully—and without a single heraldic conjecture of a possible descent from the Peverils—described as a humble one. But there are nobles of God's creating who may rank higher than those of kings'. His father was a good man—lived graciously, and died triumphantly. His mother, as we trace her in her interspersed historiette, appears to have been a woman of firm and clear mould of mind; early called by divine grace; early tested and burnished in the furnace; excelling in wisdom and patience amidst the tender offices as well as the stern realities of life; and faithful unto death. Like many such, she put her stamp upon the mind of her son; her prayers procured for his heart, at a throne of grace, the seal of the Holy Spirit; and the deepest emotions of her soul, stirred by the dealings of God, at two grand crises in her lot—her own conversion and her son's birth—prompted her, like the holy woman of old, to the selection of his peculiar Scripture name. We quote the recital of the incidents. There is something pristine and touching in it, reminding us of our own old Covenanting men, women and times.

"One afternoon, soon after this conference [the Conference of 1769, which made a collection of fifty pounds—giving twenty to two brethren whom they were sending on a mission to America], Richard Boardman, with some twenty pounds in his pocket, travelled, on horseback, through the Peak of Derbyshire, on the road from his previous circuit in the dales of Yorkshire and of Durham, by way of Bristol, to New York. When he reached Monyash, he asked whether there was any Methodists in the place, and was directed to a cottager, who gladly received him for the night. Of course, he preached. Who can wonder that, as he pursued his solitary journey, the heart of the missionary to America, saddened by the recent loss of his wife, dwelt devoutly on words like these: 'And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested (1 Chron. iv. 9, 10).'

"This was his text when he preached that evening: 'And God granted him' even then, in fit measure, 'that which he requested.' From that sermon Mary Redfern 'learned the way of God more perfectly,' and she soon afterwards found 'peace with God.' The 'sorrowful' name in the text thus became associated in her mind with her highest 'joy and gladness;' and ten years afterwards she gave it to her first and only son, a solemn record of her pious gratitude, and, a passage not then understood, of his future character and history."

God had prepared work in the world for the child so named; and he now prepares him for this work. There are certain processes in the plant's growth which are hidden underground from view. Other parts of its progress are obvious; and they interest. So with the growth of a mind, as it becomes fitted for its sphere. There is, we have often thought, much ambiguity in the phrase, "self-educated." It does not follow that, although a man of celebrity has not been to college, he is, therefore, to be set down as "self-educated." Jabez Bunting was not a collegian, yet he had many extrinsic advantages. What with the training of thoughtful parents, and the frequent converse of experienced ministers—what with the instruction of excellent classical teachers, and especially with the opportunities he had of being directed to the highest exercises of thinking, and the most effective modes of expressing thought, during the term of his residence in the house—

hold, and his familiar contact with the mind, of Dr. Percival, one of the most accomplished men of his time,—his aids to improvement were neither few nor small. It would be an oversight also, not to notice, among such preparatory helps, the impulse which his faculties received from a self-constituted group of associates. This young men's society being small, select, and strictly regulated—as all such societies, if for good and not for evil, ought to be—served, not only to quicken his intellect, but to improve his heart; the members of the little circle growing in grace, as they enlarged their knowledge; while the ardour of their friendship, then and through life, increased with the increase of their ardency in the cause of Christ.

These were his aids; but there was in the man, from the outset, a strong innate appetency for improvement, and a singular power to turn his opportunities to account. It was in the secrecy of his own soul, and in the presence of the Unseen, that, by habitual discipline, he arranged his knowledge, shaped his sentiments, trained his powers to the course, tamed his passions by the curb, and adjusted the *modus operandi* of his master faculty—that marvellous weighing mechanism of his—*his judgment*—which, afterwards, when determining the claims of competing duties, or the preference due to conflicting proposals in Connexional affairs, far surpassed in nicety as well as in compass the celebrated “Torsion Balance,” by which Coulomb ascertained the infinitesimal forces of magnetism, and Cavendish determined the mean density of the earth.

Now, all this work of self-cultivation was going briskly on, partly for the love of it, and partly with a view to turn it to use in the medical profession, till God called him effectually by his grace, and next disposed him to devote his mental energies, with his life's service, to the ministry of his blessed Son. He had always been religious; but yet his conversion was a conscious and a noticeable change. The following passage records the event. He had been groping after the great central truth—Christ's propitiation; or grasping at it with but a feeble faith, when, “standing on his father's doorstep, one day soon afterwards, he did embrace and realise it, as placed alluringly within his reach by the revealing and persuading Spirit; he saw and knew, that God, for Christ's sake, both could and would pardon and accept him; with every power and faculty of soul and spirit he ‘ventured himself on Christ,’ and was consciously pardoned and accepted; or, as Methodists love to say, in phrase which the Bible has made ready to their hand, he ‘was set at liberty.’ Having ‘much forgiven,’ he ‘loved much.’ His heart was ‘enlarged, inflamed, and filled,’ with new and infinite affections. He was ‘turned about, from sin to God.’ He had a new will, and a new command of it; his desires, courses, and pursuits, his entire life—‘all things’—became ‘new.’ This was his conversion.

“Infancy and childhood had, indeed, been full of gracious thoughts, and of earnest wishes to be religious; and the meditative boy had always intended, at some not distant period, to become so. But, until now, he had not solved the one great problem of the soul's probation. Thoughts, wishes, and intentions had not ripened into action, because he *could* ‘not serve the Lord God.’ Now they were ‘brought to good effect.’ ‘A sinful man’—one who had sinned, and remaining as he had been could not but sin—went ‘in peace,’ of necessity, choice, or habit, to ‘sin no more.’ And these were not mere fancies, but facts in the history of his mind and heart, as demonstrable as those of his outer and corporeal life. Who, at all events, will say that this statement of them is not rational, credible, and consistent?

(To be continued in our next.)



## OUR YOUNG MEN.

THE dangers to which young men are exposed, on their arrival in London from the provinces, or from Scotland, are well known. Hundreds of youths sink into the vortex of metropolitan dissipation every year; and, as a sure result, with broken constitutions, ruined characters and hopes, they descend speedily into premature graves. Many young Scotchmen, carefully brought up in religious homes, leave them to seek their fortunes in London; they carry with them a certificate, it may be, of church membership—a document often too easily obtained in Scotland—and letters to ministers and men of influence; but very often the church certificate is never used, the introductory letters to Christian friends are not delivered; the young man soon meets with new acquaintances and “friends,” who, step by step, lead him into a course of life very different from that to which he had been accustomed, and he soon learns to spend his spare time, not in Sabbath schools or spheres of usefulness, but in Sunday excursions, theatres, and casinos. The downward course is both rapid and sure.

These evils have often been pointed out and deplored, especially by our Christian young men in London, but for the want of the co-operation, we grieve to say, of those who ought to be foremost in a work of this nature, very little good has been done. A memorial was presented to the Synod in April last, from the Young Men’s Societies’ Union in London, in which, after pointing out the very evils to which we have briefly referred, they called attention to what appears the most natural and effective remedy.—

“Your memorialists,” say they, “have formed themselves into societies to which young men are heartily welcomed, and where that love of companionship, implanted in every bosom, but especially strong in the young, may be gratified in the formation of friendships of which they need not be ashamed. That, besides affording opportunities for acquiring associates who are at all times ready to lend their aid in what is right, our societies have for their object the *religious, moral, and intellectual improvement of the members*; and your memorialists believe that their efforts in this direction have not been without many benefits both to the persons frequenting such societies and to the Church itself. May it, therefore, please your reverend court ‘strenuously to recommend’ (as you have already done) “the ministers and members of our Church to furnish young men about to leave their homes for the metropolis with letters of introduction to the secretaries or other members of this union, in order to secure for their young friends congenial society, suitable lodgings, and that kindly Christian counsel of which young strangers arriving in this city stand so much in need.”

Here, then, is an organisation for supplying young men with all the auxiliaries they can possibly need on their arrival in this large and strange city;—suitable lodgings, congenial society, Christian counsel, safe and pleasant friendships, besides the opportunity of religious, moral, and intellectual improvement.

But, how are the newly arrived young men to be brought into contact with their good friends in London, who are so anxious to receive them? How are they to be laid hold of *before* they be drawn aside by new and dangerous ungodly acquaintances? This was the burden of the Young Men’s Memorial. The Synod received it very graciously, and passed a resolution expressing “approval of the appeal,” and recommending to Presbyteries and Kirk Sessions to adopt suitable measures for promoting the objects



aimed at. A few kind words from some worthy members of Synod finished off the business, and so matters were left, *and still remain*, just as they were; and so young men continue to come to London, and to be led astray by their ungodly office and counting-house companions, and the Church never hears of them nor sees them; and thus we have young men lost and ruined, parents with broken hearts, and families disgraced, in a great measure, through the want of a little more attention on the part of ministers and office-bearers. Are these charges too severe? No. They are severe, but not *too* severe. It is not yet two years since this Young Men's Union communicated with nearly all the ministers of our own Church and of the Free Church of Scotland on this very subject, giving the names and addresses of the secretaries here; and it is but recently, if they have received a single response to their benevolent appeals! Are we told that ministers and elders may give introductory notes to young men on leaving, but cannot ensure their delivery? True, but they can all but ensure their delivery by a very simple process. For instance, a young man from Liverpool, or from Dumfries, has obtained a situation in London, and he receives from his minister an introductory letter to one of the secretaries of the Young Men's Union—say Mr. Thomas Sharer, 29, Queen Square. But it turns out that this letter is not delivered, and the young man is never heard of. If, however, the minister had taken the trouble to send also a note to Mr. Sharer, *by post*, as above, informing him that L. P. had been furnished with an introductory note to him, and that his place of employment was at Messrs. L. and S., Old Jewry, the members of the association would have been enabled to call upon him, and probably induce him to join their little community, which otherwise he might have failed to do. By a little extra attention of this nature what an amount of wretchedness and ruin might be prevented. Why should not the Presbytery of London communicate directly with the Free and Irish Churches on this subject?

We close these remarks with briefly relating a few facts connected with the downward career of a young man of respectable connections, to whose case there are many parallels found among the class of young men for whom we plead:—About three years ago, a worthy minister from Somersetshire, who, in addition to his little congregation, undertook the education of a few youths belonging to influential families in the West of England, happened to be in London. One day, returning from the Court of Chancery, in company with a friend, impelled by a passing shower he took refuge at the Mansion House, where the Lord Mayor was sitting in court. On the morning following, upon looking in at the office of his friend, a *letter* was handed him, which had been *thrust under the office door*, and of which the following is a copy:—

“*Tuesday Evening.*

“DEAR SIR,—As I was walking up Ludgate Hill this morning, you passed me with your brother-in-law, Mr. P. It is ten years since I left C.; but I knew you instantly, and forward this line to tell you I am glad to see you looking so well, and that the sight of your still familiar face induced a number of pleasing reflections in connection with bygone scenes; but of agonizing remorse at the maddening recollection that from the neglect of those principles you endeavoured to inculcate, with a bad home training, I find myself a young man stripped of fortune, friends, character, and hope of the world to come—a *mere wreck*—‘a waif on the restless waves of life,’ that sway to and fro in this desert town! What would I not give to recall the past! ‘Whatsoever a man soweth, *that shall he also reap*,’ thunders my conscience constantly. I find it true in temporal affairs as well as spiritual. The next you hear of me will be in the list of those who seek to bury their sorrows in the waters of the Thames. I

hope Mrs. M. is well. Thank her for me, for her past kindness. That a coffee-house is my study is my only excuse for this rude scrawl. I thought these feelings I had smothered for ever, but conscience will be heard, despite all. I wilfully silenced her, and now can trace the hand of a retributive Providence in the results of every false step. I saw you again at the Mansion-house this afternoon. I hope you will refrain from making inquiries as to my name, as it would be labour thrown away. All I ask is *an interest in your prayers*. I remain yours gratefully,  
AN OLD PUPIL."

As may be imagined, this letter produced strange feelings in the mind of the worthy minister. Anxious to recover, if possible, the unhappy writer, he had recourse to a variety of expedients. He communicated with all his former pupils, but none appeared to answer the description, or to justify a suspicion of having gone astray. Seeing that the letter was written in "*a coffee-house*," it was supposed that the writer would see the daily papers, and therefore the following advertisement was inserted in the mysterious column in the *Times* :—

"An 'Old Pupil' who, on the 23rd ult., addressed a note to R. E. M., which was left at an office in Gresham Street, is earnestly requested to send his name and address to the said R. E. M., 356, Post Office, B—, who would be rejoiced to relieve him."

Little was expected from this. It was a bow drawn at a venture, but next morning it brought to the minister the following letter, addressed as above :—

"City, Monday.

"DEAR SIR,—I see '*tempus, edax rerum*'\* has not altered your character—ever kind, generous, and anxious to succour the distressed. Accept my best and heartfelt thanks for your kind communication in to-day's *Times*; but I regret that you should have been at the trouble and expense of insertion, as it is impossible for me to avail myself of it at present.

"The past, the present, and the future equally forbid a disclosure of my private history; and yet you are the only person to whom I think I could unbosom myself, or from whom I could seek advice, *but not now*. Do not waste another thought upon one who is totally unworthy of everything but contempt and derision from all good men. Could I persuade myself that there is no hereafter, how gladly would I seek annihilation; but it is a hopeless task—the instincts of my better part are unfortunately too truthful to be deluded with a lie.

"What an awful reality is *life*, and what a dream has been mine! Commencing with novel-reading, and ending in vice, misery, and disease! Such are a few of the least evils I am now reaping. I remain, dear Sir, yours gratefully,

"AN OLD PUPIL."

Nothing more was heard of this poor youth for a long time; the minister, with a view of being useful to others, wrote a narrative of the case, as far as he knew it, with suitable reflections, which was published as a tract, entitled "*The Beacon*," by Mr. Drummond, of Stirling. All hope was given up of ever seeing or hearing further of the "Old Pupil." One day, however, a young man called upon the minister at his own house, particularly anxious to see him. He was shown into a room, and a copy of "*The Beacon*" was given him to read, until the minister would return from a female Bible-class, with which he was then engaged. The good man, on entering, found his young visitor—whom he did not recognise—with "*The Beacon*" in his hand reading over with a bursting heart the strange record it contained. On becoming a little composed, he said, "Ah, sir, you do not know me; but I myself am the 'Old Pupil,' and these letters are mine. When I wrote them, I did not believe I could ever see you, but somehow the words

\* "*Time, that destroys all things.*"

of the *other* prodigal, 'I will arise and go to my father,' have ever been on my mind, until at last I resolved on the long and weary journey that has brought me here. I was at the meeting in B—— Street, London, when you addressed the young men, and, oh, how I wished I could sink into the earth when you took out my two letters and read them. What a life of disgrace, remorse, and misery mine has been!"

The good man received the wanderer with fatherly kindness, resolving to use all proper measures for his restoration, and at the time we were informed of this, his wounds were bound up, he had "shoes on his feet," and was still residing with his kind benefactor.

"Fathers and brethren" of our own and other Churches! remember the claims of our young men, and do not forget that "*Prevention* is better than cure!"

## Miscellaneous Papers.

(Original and Selected.)

£100 A-YEAR.\*

MR. CHAIRMAN,—There is a great deal of nonsense talked now-a-days, and about nothing more than ministers and their salaries. When I was a young man, people had a great deal more sense. There was nothing of the cry in those days that there is now; both ministers and people were more contented, and things went on much more smoothly. Why, the preceding speaker would lead you to suppose that ministers were the most ill-used men on the face of the earth; that congregations were the most selfish and shabbiest bodies of people that were ever gathered together; and that, unless matters take a turn, we will all go to wreck and ruin together. Now I protest against such assumptions. Ministers and congregations have existed for a long time now, even in my recollection, and I have no fear but they will live a long time to come; *we* will not see the end of them. Moreover, I protest against raising this cry against our congregations. People have a great deal to do with their money. The calls upon them, now-a-days, are enormous. What between Missionary, Tract, Bible Societies, and an endless list of such like, a man would be ruined if he did not keep his pockets tightly buttoned. He would have none of the enjoyments of life at

all; wouldn't be able to treat his friends, enjoy his pipe, take a trip by the rail, and sundry other things which are necessary to happiness, and would have nothing to leave to his family behind him. Be reasonable in your demands, and don't fret and vex people, and make them feel as if they were miserly, and doing something wrong, because they refuse to begin a practice which they know well enough, if they did begin, there would be no end to. But, besides all this, I think, if I were as ready a speaker as my predecessor, I could show you, and him too, the fallacy of his arguments. I think I could prove that ministers receive as much as is good for them, or for their congregations either; that there are great advantages derived from the present state of things, and that serious evils would be incurred by raising the standard of ministerial support. Now, I fix the maximum at a £100 a-year. Of this sum, as a *minimum*, my predecessor speaks with profound contempt. Strike but hear, then, while I try to show you that he is entirely in the wrong; and, if my words do not flow always so easily, or if I do not always express my thoughts so distinctly as my more ready friend, you will remember that only a strong desire to put things in

\* A speech delivered at a Congregational Soirée, by a member of the Presbytery of —.



their proper light, and to show these youths that all the wisdom is not on their side, would have induced me to trespass so far on your kindness as to speak somewhat at random. But, to come to my text; I say, that one advantage derived from a minister having no more than £100 a-year is that—

*This sum makes him independent.* Don't be in too great a hurry to smile. I know well enough that many assert the very opposite, and my business is to prove that my view is the correct one. Even our friends on the platform will allow that nothing is more desirable to a minister's comfort and efficiency than a position of independence. He must be independent of his flock if he is to rule them well and keep them in their place. But I ask,—and you will excuse me if I ask with some measure of triumph,—how can a man be independent of his congregation if they give him £150, or £200, or £300 a-year? This furnishes him with a house to live in, with clothes to his back, and shoes to his feet, with his daily bread, with books for his work, all more or less abundantly according to the sum. But contrast the man with £100 a-year. What do his congregation give him? To what extent is he indebted to them? All they give him is his *daily bread*, and that but scantily. He must not invite a friend or two to stay with him for a while now and again; he must put on a sour face when his brethren make him a passing call, if he means to be honest and pay his baker, his butcher, and his grocer. Now, whether, let me ask, is the man with the large salary or the small more under their congregations? There can be but one reply here. The minister with the large salary is provided for by his congregation. He cannot refuse to be always toiling on their behalf. He has no excuse for employing his time in any other way. His congregation has taken care of this. They say, "We want a man who will give us his whole time; who will not be necessitated to occupy himself in any other way. We will even take care that he be not pressed with pecuniary anxieties;" and hence they exert themselves, and think it a good investment. Now, that man isn't independent; and if you watch him you will see it. If you go into his study, you will find him immersed in books and papers; if you listen to him in the pulpit, you will soon feel that his sermon bears all the marks of careful preparation; and if

there be a sick-bed in his congregation, he is sure to be there. But look at the other. He doesn't feel any such bonds. He doesn't feel that he must thus occupy himself. What! do you think any man will toil night and day for his bare food? If even a man were so disposed, think you not that the feeling will be always present with him to check his zeal—the feeling that his congregation does not subscribe a penny towards the clothes he wears, nor to buy him a book, nor to provide him with any of the comforts, and scarcely the necessities of life? Even if a man were ever so zealously inclined, as human nature is constituted, he will, in such circumstances, feel very independent of his flock, and occupy himself very much as he pleases. If a deputation of his congregation make its appearance, to complain that his sermons are weak and watery, that his composition is slovenly, and that he troubles himself little about his ministerial duties, he will receive them courteously, and tell them, with a smile of the most excruciating politeness, that, if they will take into account the fact that they only reward his labours with his food, they will see that he performs his duties marvellously well, and that, when they provide for his other necessities, they will find his sermons will change their character, and his other duties be somewhat differently performed, but, until then, good-bye. The deputation, you may depend upon it, are worth looking at as they leave his threshold. Or, again, if Mr. Tompkins, looking very pale and interesting, make his appearance some evening, and tell his minister that he has just recovered from a six weeks' illness, and, during all that time, he has never been called upon, nor inquired after, and further, gently insinuate that he meditates a departure to some other congregation, a few words will be sufficient to annihilate him. "Mr. Tompkins," will the minister reply, with complacency, "you forget your place somewhat, sir. Are you not aware that, as one of my flock, you contribute six shillings a-year, sixpence a-month, three-halfpence a-week, towards the maintenance of ordinances, and do you expect that a gentleman will run at your heels for that? I give you sixpence." Whatever he does in future, he will not come back to complain of his minister.

Which, now, I ask again, is the more independent minister? Who smiles now

at the Quixotic task they fancied I had undertaken? Can the minister with the large salary treat his people after this fashion? Some, I know, say that a small salary makes a man mean and contemptible; and that there may be such cases I do not deny. But this only proves that some men are fools, and he is certainly one who has a mean spirit towards a congregation that gives him £100 a-year. I have only to say farther, under this head, that I have always had a strong suspicion that even those congregations which give the large salaries are of my mind, and give these large sums very much because they cannot help it, or are overborne. And my reason for this suspicion is that they give so little to put the ministers of other congregations in the same position as their own. I will not, however, press this as an argument on my side of the question, but leave it with you to give it what weight you think proper.

But, again, I have another proof still that my *maximum* is the best. *The minister thus endowed is under no necessity of caring for his people.* He doesn't care a straw for them. He may not openly confess this, but, whether he confesses it or not, this is the exact state of the case; and, I repeat, he doesn't care a straw for his people. How should he? How can he? They don't care a straw's worth for him. They may say what they please, but deeds are more expressive than words. And what are their deeds? What do they think him worth; what do they each one contribute to his support? Six shillings a-year; we will say, sixpence a-month, three-halfpence a-week. This is all they think him worth, or, rather, —let us call things by their right names, —all they think their own souls worth, all they think Jesus Christ worth. In other words, they value their souls far less than their bodies, their tastes, than their luxuries and superfluities. One man spends upon tobacco a week as much as he spends upon his soul for a month. Another man spends upon a railway excursion in a day as much as he spends upon his soul for two or three years. Another still will spend with his friend, in questionable indulgences, in an evening, what he lays out for his soul in half a year. Now, don't you think all this is known to the minister? Can he help seeing it? And is it in human nature to care for such a people? Will he not sit very lightly in regard to them?

But some of you may be disposed to question whether this be an advantage at all. They will be reminding me of some phrases which are used in Scripture on this subject. You will be reminding me of what Paul says to the Thessalonians, for instance — “But we were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls; because ye were dear unto us.” All this is very true, but no thanks to Paul. His people loved him. Their very generosity made him overflow with generosity. He sometimes refused their proffered gifts, lest they might afterwards be persuaded that he had been seeking not them but theirs. What testimony, for instance, does he bear to the Galatians? “I bear you record,” he says, “that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.” Paul couldn't help loving such people. A far less noble man than Paul would have done so. For they thought the labourer worthy of his hire. They did not think any sacrifice too great to make for spiritual blessings. And hence this does not tell against my argument at all.

Now, it is decidedly to a minister's comfort not to care for his people. The ministerial affection has its aches and pains as well as other affections. Look how often Paul was in bitterness of soul about his churches. Had he cared nothing for them, all this bitterness would have been saved. And so, when the pastor loves his flock, every straying lamb and every wandering sheep pierces his heart like a sword. He weeps bitter tears over their sins and their indifference, mourns before God on their behalf, and leaves his ninety-and-nine and goes after the one that is lost. Surely all this constitutes the heaviest wear and tear of the minister's life. Now, my maximum saves all this. Let a congregation give their minister £100 a-year, and they will save him all this world of anguish. Talk about making a minister *comfortable* by giving him a large salary! —why, that is the way to make him miserable, —that is the way to heap aches on his head, —that is the way to plunge him into a sea of anxieties. If you want to make your minister *comfortable*, give him £100 a-year, and then he will never trouble himself about his flock, but will look out for

number one, and make himself as happy as he can.

But, I must conclude, Mr. Chairman. My audience is getting impatient, otherwise I should be unable to stop. My subject is far from exhausted, but, nevertheless, I think I may say, without any breach of modesty, that I have triumphantly proved my point, and torn to pieces the arguments of my predecessor. Let me tell you, my friends, that there is more in heaven and earth than is dreamt of in your philosophy, and, though some shallow and empty-headed people may laugh at my demonstrations, I have the sympathy of multitudes on my side. For every one who thinks with you I will produce twenty who think with me, though perhaps they might, some of them, be too modest to show and confess themselves; especially since they are branded by such opprobrious epithets. But, be all this as it may, I care nothing, and I will conclude as I set out, by advising all congregations to give their ministers nothing more than, at the most, £100 a-year.

### NAPOLEON III.

LOUIS NAPOLEON is the chief actor on a stage filled with wonders. He is unquestionably part of a system. In the year 1848, when the whole earth seemed quiet and at rest, in one day the fires of revolution broke forth in all parts of the continent. The wonder consists in the fact, that this astounding event was without connection, collusion, or conspiracy. Even Italy itself largely partook of the great political earthquake, as well as Paris, Vienna, and Berlin; but the centre of interest was Paris. At that moment the Bonaparte family were proscribed in France, and dragging out a miserable and all but hopeless existence in exile. The French Monarchy fell. A Republic was declared. The law of proscription was abolished. Louis Napoleon not only returned, but was chosen as a representative in the Legislature. He next carried his election for the office of President for four years. Events arose which led to the extension of the period to ten years. Anon the Republic gave place to the Empire, and the re-establishment of the Bonaparte dynasty. History is ransacked in vain for a parallel. All was unlooked for, inexplicable, confounding, marvellous!

Now, it was to be expected that everything else in the subsequent history of this mysterious man should be in keeping with these events; and such has been the fact. It even extends to the present war. While the world

was wholly unprepared for it, it was clearly a part of a matured plan. The bloody strife has been in perfect keeping with its antecedents. Every combat has ended in a victory. The battles themselves have partaken of the character of a climax, advancing from less to greater, till they reached Magenta the terrible, and Solferino the most terrible!

The Armistice has been not less startling and striking than the war; it was wholly unexpected. It was from first to last the sole and exclusive act of the mysterious man; his own ministers knew nothing of it. Even Victor Emmanuel, King of Sardinia, for whose sake alone the war had been professedly undertaken, appears to have been in complete ignorance, or, at any rate, he was no party to it. His name is not once mentioned in the various communications which have been made on the subject. To complete the marvel, not only has the Armistice been agreed on, but Peace made, between the two Emperors, without any reference either to their respective Governments or to the Great Powers. They, with their Congresses, Envoys, and Plenipotentiaries, have all been set aside as encumbrances, or as parties who had nothing to do with the question. Louis Napoleon is truly an original, who does his own work in his own way. His marriage seems to have served as a model for the whole of his Imperial proceedings.

Many of our readers will remember how, some thirty years ago, Mr. Hatley Frere figured among the good men who stood forth to offer their opinions on the subject of prophecy. Mr. Edward Irving, of melancholy memory, then in his glory, avowed himself the disciple of Mr. Frere, whom, on prophetic subjects, he proclaimed the most enlightened of mankind. For a long period Mr. Frere withdrew from the world and left the Church, to consider what he had said, coming forth only on special occasions. It is somewhat interesting at this distance, and after all that has occurred, to compare his expositions with the events; and this Mr. Frere has enabled us very easily to do by his own recent publication, issued by Messrs. Hatchard and Son, in which, referring to his "anticipations," he says:—

"Of these anticipations the most interesting at the present moment will doubtless be one, the fulfilment of which has but just begun,—namely, that given in page 28, entitled, '*Respecting the breaking forth of the Revolution of the seventh vial, and the consequent rise of Antichrist to the throne of Rome*;' concerning which it may be observed that the name 'Bonaparte' there given in the quotation from 'The Combined View,' Edit. 1814, will equally apply to his representative, Louis Napoleon: this name, upon the death of the first Napoleon, was changed, in 1826, for the more general prophetic designation



'Antichrist,' though the rise of his expected representative and successor in the person of Louis Napoleon Bonaparte, has shown that the original reading may be restored.

"Many expressions of the confidence entertained by the author as to the rise of some individual who should complete the fulfilment of the prophecies concerning the Antichrist of the last days, will be found throughout these 'Letters;' which are given word for word as in the first edition; only, in order to draw attention to those passages which express the confidence enjoyed by him even in the darkest times, several of these (as in the title-page, and pages 10, 20, 22, 67, and 89) have been printed in italics.

"It will be seen in the quotation in page 27, above referred to, as well as throughout all the author's writings, that the second rise of Bonaparte to the sovereignty of Rome, as eighth and last head of the Roman Empire, has ever been considered by him as the consequence of the Continental Revolution of A.D. 1848, or 'Earthquake,' of the seventh vial.

"With a like uniformity of interpretation, the year 1848 has in the prophetic chart prefixed to the author's earliest publication in 1814, as well as throughout all his subsequent writings, been anticipated as to constitute one of the most important epochs in the history of the world, either past or future.

"The Great Continental Revolution of the seventh vial (unexpectedly delayed by the intervention of the twenty-five years, from 1823 to 1848, given to the preparatory work of the Church calling the nations to repentance) was at the expiration of that period so confidently expected by the author, that no sooner did some slight revolutionary movements take place in Switzerland, Sicily, and the Italian Peninsula, than its advent was recognised, and an advertisement intended to draw the attention of the public to the fact, was inserted in the *Record* of Monday, February 21, 1848, the Monday preceding that Wednesday and Thursday during which the generally unexpected revolution and expulsion of the Orleans dynasty was effected in Paris."

The author's "Anticipations," and the appearance of the "advertisement" in the columns of the *Record* only twenty-four hours before the French Revolution of 1848, are certainly facts of very considerable interest; and not less remarkable are the following with respect to the war just closed:—

"The anticipations of the author with respect to the present war were formed with a promptitude similar to the foregoing; for, judging only from the advanced period at which we are arrived in prophetic history, he stated in a letter written a few days before

Christmas last, that he was 'confident' that we were on the verge of as important a crisis as had ever occurred in the history of the world; and the outbreak which took place between Louis Napoleon and the Austrian Ambassador, on the 1st of the following month, January, 1859, assured him that he was correct in his anticipations. Hence, amidst the subsequent variations of opinion upon the question of peace or war, he always expressed his decided expectation that *war would follow*; and, this anticipation being verified by the Austrian invasion of Piedmont, in conformity with the course he has always pursued since his system of interpretation was first brought before the public, he took the earliest opportunity of making known his opinion as to the result of the war then commenced, by inserting the following advertisement in the *Record* of April 13, 1859, and subsequently in all the principal newspapers of the period:—

[*Copy of Advertisement in the "Record."*]

"Published this day, 18th April, 1859.

"**THREE LETTERS ON PROPHECY,** by JAMES HATLEY FRERE (first published in 1833), showing that some prophetic representative of the deceased Napoleon the Great would at a then future time arise and become the *sovereign of Rome and of all Italy*.

"To which is added (as published in 1850) an Appendix, entitled, 'On Louis Napoleon,' pointing *him* out as that expected individual.

"Our near approach to A.D. 1868, the termination of the 1,335 years of Daniel xii. 12, indicates that the *tyrannical reign of Austria in Italy* must be drawing to its close. And equally so, that Louis Napoleon must shortly occupy Rome as the last imperial head of the Roman Empire. It may be considered, therefore, as a necessity of prophecy, that *in any contest that shall now be carried on between France and Austria on the soil of Italy, the latter must eventually succumb*."

Now, Louis Napoleon is not yet formally Sovereign of Rome and Italy, but certainly he occupies a curious and a most unlooked-for position. It seems highly probable, moreover, that the reign of Austria in Italy, as anticipated, is drawing to a close. In the contest just ended, "Austria has succumbed;" that is now matter of history. It may interest our readers to hear Mr. Frere's notions respecting what he calls our "present position in prophetic history." He says:—

"The predicted period of the 1,260 years of the Church's captivity under papal 'Babylon the Great,' commenced A.D. 533, and terminated A.D. 1792-3. The next

period of thirty years was occupied by the pouring out of the first six preparatory vials of wrath upon the papal nations of the Continent, and terminated in September, 1823. The next period of twenty-five years, ending A.D. 1848, formed an interval in the series of judgments, an opportunity of repentance granted to the nations before the infliction of the final judgment of the seventh vial, and was occupied accordingly by the work of the Church as described in Rev. xiv. 8—13, warning the nations of that which was about to come upon them.

"The nations not having repented of their deeds, or heeded the warnings given to them, the pouring out of the seventh vial of wrath began by the breaking out of the Great Continental Revolution in Paris on Wednesday, February 23, 1848.

"The course of subsequent events is therefore to be traced in the description of the pouring out of this vial, as given in Rev. xvi. 17—21, wherein we read that the Great City (papal Babylon) was divided into three parts; in other words, the ten kingdoms of the papal Roman Empire became consolidated into three.

"Louis Napoleon, the successor and representative of Napoleon the Great, having become at the time here anticipated sovereign of Rome, and so the eighth and last head of the empire, possessing all Italy, which in itself comprises five out of the ten kingdoms or principal territorial divisions of the Roman Empire, retaining France, and obtaining also the kingdoms of Spain and Portugal, will possess in all eight out of the ten kingdoms.

"Austria, whose sovereign is designated in Dan. xi. 40, as the King of the South, and there represented as an independent sovereign, who, in warlike alliance with the King of the North, or the Emperor of Russia, comes against Napoleon only just previously to his last and fatal expedition in which 'he shall come to his end,' must necessarily be another of the three parts into which the 'Great City' will be divided.

"Great Britain, represented in prophecy as preserved by her Protestant character during the whole period of the pouring out of the seven vials of wrath upon the papal nations, and until she divests herself of that character at the end of the present dispensation, must also necessarily constitute the third and remaining part.

"Another event to follow the revolution of 1848 is the final judgment upon the Papacy or 'Great Babylon,' which is said in Rev. xvi. 19 at this time to come 'in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath,' from which passage the author, in his publication on 'The Great Continental Revolution of the year 1847-8,' anticipated, '1st, the spread of the' (then) 'present revolution all over the

Continent; and, 2ndly, the final fall and overthrow of the Papacy, or Babylon the Great.'

"Modern history bears ample witness to the correctness of the first anticipation; every kingdom of Continental Europe having been shaken to its foundations, and Great Britain alone having remained unmoved; and the second anticipation of the fall of the Papacy, or 'Babylon the Great,' was partially fulfilled before the expiration of the year by the overthrow of the Papal Government, and the establishment of a republic in Rome, accompanied by the flight of the Pope on November 24, 1848. The author having from the first anticipated a farther manifestation of this judgment upon Rome; observing that when the infidel Antichrist, or 'eighth and last head of the Roman Empire, shall' (as is hereafter to be expected) 'place himself upon the throne of Rome, the papal establishments will be more completely abolished, and her goods and possessions wasted.'

"These observations having already extended beyond the author's intentions, he will conclude by observing, that it may be inferred from the above premises that Austria, though driven out of Italy, in order that Napoleon III. may obtain the sovereignty of that country, will yet remain an independent Power; that Napoleon, having concluded a temporary peace with Austria, will (taking advantage perhaps of revolutionary movements in Spain and Portugal, or by some other means) obtain the sovereignty over those kingdoms; that, whatever understanding may now exist between Napoleon and the Emperor of Russia, that alliance will be broken, and a new alliance formed between the Emperors of Austria and Russia, whose joint attack upon Napoleon is described in Dan. xi. 40—45, in language so clear and intelligible as to need no farther interpretation when the term 'the King of the South' is understood (as in the preceding verse 25) to designate the Emperor of Austria, and 'the King of the North' to designate the Emperor of Russia."

What say our readers to these things? If it be recollected that these startling paragraphs were issued by the venerable author, now in the 81st year of his age, nearly a month ago, they will acquire a special and peculiar significance. Is Louis Napoleon, in very deed, to become the Sovereign of Rome and of Italy? He has virtually been the former for nearly ten years, and he has been virtually the master of Italy for some days; and it is as such that he makes a donation of Lombardy to Sardinia, and bestows upon the States general the indefinite something he calls "Federation." Is he destined at a future day to absorb Spain and Italy? That is at least within the limits

of possibility. Napoleon has concluded a "peace" with Austria, and time must be left to show whether it is to be "temporary."

In connection with all this, the most remarkable thing in these startling communications is, that Napoleon should have broken off from the King of Sardinia, ignoring alike his existence as a political power and the services rendered by his valiant army, setting up for himself as a distinct independent autoerat. This, which seems violent and unnatural, he only did at the last moment. How far such a step was necessary to put him in the position required to the exact fulfilment of prophecy, time will be required to tell.—*British Standard*.

### MR. BROWNLOW NORTH.

A VERY interesting part of the proceedings of the late Free Church Assembly was the recognition of this devoted layman as an evangelist. Mr. North appeared before the Assembly, and after an appropriate address by the Moderator, received the right-hand of fellowship.

Mr. North, who appeared deeply affected, and spoke with difficulty at the outset of his remarks, then addressed the House as follows:—The Lord says, "How can ye believe, and seek the honour that cometh from one another, and seek not the honour that cometh from God only?" Now, I think that at this moment I have received an honour such as it was impossible to exceed. I trust and hope that it is of God that so many of God's people should see it their duty to go out of their way and do this very strange thing. To welcome such a thing as I am, and to me to sit in that seat and to listen to the language that I have been listening to—nothing can exceed the weight of all these things—language cannot express that which I feel put upon me at this moment. And I do earnestly request the prayers of this Assembly, that what the Moderator so kindly and affectionately put me in mind that I require may be granted to me. One of my own prayers has been from the very first day that I found myself claimed for Christ, that I might receive marvellous grace, and marvellous grace to bear the marvellous grace. I do not know if you understand this. (Hear, hear.) But I feel that I need marvellous grace to bear marvellous grace. I remember walking with Mr. Dallas three years ago, and telling him that was my prayer. Had God ceased two years ago, when I was preaching to 200 people in a barn at Elgin, to raise me higher, he had then gone far beyond anything that in my wildest dreams I ever imagined or expected. To find myself where I am at this moment,

I can only say I trust and believe it is the Lord's doing, but it is marvellous in my eyes. But, dear friends, I have now an opportunity that I shall never forgive myself all my life if I neglect. And although I have a great opening to speak about myself, and to express much more than I have expressed, yet I would rather seize the chance, which I may never have again, of such an assembly as that I am now speaking to, of trying if God will give me the power to say that which will do good. The time is short, and we should do as much as the time allows. Dr. Candlish told me yesterday that I would probably be asked to say a few words, and told me that it would be on the subject of the religion of the country. I have had an opportunity of going over the length and breadth of the country for the last two years, seeing much of the state of the country; and I have come to this conclusion, that although we are, by God's grace, gathering many prisoners out of the chains of sin and Satan, still it is but one of a city and two of a family, and that the whole world is no better now than in the days of the apostle, when he said it was lying in wickedness. Now, dear friends, what a mass of people are here who cannot help, if they have God's Spirit and God's power with them, to leaven this putrid mass of iniquity. But I have been exceedingly struck, in going over the length and breadth of the land, at the absence, in the first place, of the general use of one of the greatest machineries for bringing down the Holy Spirit from heaven, if I may so speak. I say it because I believe it, and it is that the Scotch, with all their morality so-called, and all their outward decency, respectability, and love of preaching, are not a praying people. Take the Presbyterian Churches,—I am not speaking of the Free Church, the Established Church, or any other church,—take the churches of the land, and you find congregations of from 1,400 to 1,600 on Sabbaths, and at the prayer-meetings on Tuesdays you find thirty, forty, fifty, and sixty people. Sirs, is there a cause? The neglect of prayer proves, to my mind, that there is a large amount of practical infidelity. If people believe that there is a real, existing, personal God, they would ask him for what they want, and they would get what they ask. But they do not ask, because they do not believe or expect to receive. Why do I say this? Because I want to get Christians to think, that though preaching is one of the great means appointed by God for the conversion of sinners, yet, unless God give the increase, Paul may plant and Apollos may water in vain. Oh, ministers! excuse me,—you gave me this chance of speaking,—urge upon your people to come to the prayer-



meeting. Oh, Christians! go more to prayer-meetings than you do. I have seen Christians sit at home quietly, and not go to the prayer-meeting; but if it is only the example you set, it is bad. And when you go to the prayer-meeting, try and realise more that there is use in prayer. I do not believe that there is a more effective body in the world, or in Christendom, for the promotion of true religion, than the Presbyterian body. I do not believe that there is any system that can be so effective if it was carried out. (Hear, hear.) But the machinery is not worked. Now, look at the mass of elders there are in the Presbyterian Church. But what are these elders doing as a body? Blessed be God, there are many holy, self-denying, godly men, who seek not their own things, but the things which are Jesus Christ's, and who go into the lanes of the cities and pray, and speak, and try and lead people to church. But do the elders, as a body, do that? How many elders are there in Edinburgh? Say there are a thousand. If these thousand elders would go forth and try to promote the glory of Jesus Christ and the good of souls, what salt, light, and leaven might they be to the whole community? (Hear, hear.) But I believe there are elders,—it is possible there may be such in this very assembly—who know that God, who searcheth their hearts, knows that, from week to week, and, it may be, from month to month, they never make a single attempt to do anything for the glory of Jesus Christ. There is another point I have seldom or never heard touched upon, but I believe it lies at the very heart's core of the land's irreligion—and it is this:—In the Church of England, and in all the Presbyterian churches of Scotland, and, I doubt not, in all other bodies, men are brought up from childhood to say that they are going into the Church—men are put to college and educated for the Church—and men in England are brought before their bishops, and in Scotland before their Presbyteries, and without any fear of being struck dead for committing blasphemy against the Holy Ghost, they swear in my church, and state in yours, that they believe they give themselves to the ministry out of a desire to promote the salvation of the souls of their fellow-creatures; and they know when they say it they tell a lie. I say there are instances where people know differently; and if there are people here who know differently—for even among the twelve disciples there was a Judas—if there is one who has not in his heart the belief that he has been converted, conceive your position. If it was a dreadful thing for the rich man to think of the entrance of his fine rich brethren into hell because he did not

care for them, what will the entrance of your congregation into hell be to you? Think of it. It will come, friends. You are mortal men, and if you have not been baptized already by the Holy Ghost, when you speak to God, ask Him who searcheth the heart to give you faith. Will we not follow the advice that Paul gave to Simon Magus, and lay ourselves down before God? And who can tell but this poor man may not be made the means of bringing some man to God this day for the baptism of the Holy Ghost, and for that fire which will enable him to kindle the dead around him, and make him the means of saving others, instead of being lost for ever? Now, is there to be some test in the churches—some practical proof of the new birth—something requiring an evidence of fruit before men are sent into the ministry, merely because they have passed certain examinations, and have an outward decent, respectable, moral character? Even supposing that, numerically, ministers were to fail by so doing, and there were not sufficient ministers to supply the churches, it would set the people to pray for godly ministers. Brethren, bear with me. I do not presume upon my position; but this is an opportunity which no man can tell if I will ever have the like again. I asked God this morning to bless me, that good might be done. The best of us have been guilty of neglecting Paul's solemn charge to Timothy,—“I exhort you, by God the Father, and by his Son Jesus Christ, who shall judge the quick and the dead, that thou be instant in season and out of season.” There are masses of good men preaching the gospel in season times, but we need more of out of season work,—more of talking to people apart, in private, as to the state of their souls. Mr. North concluded, amidst applause, by thanking the assembly for the honour done him, and expressing his hope that he might never give them any reason to regret it.

#### INTEMPERANCE.

THE other day we received a letter from Scotland, informing us of the death of a farmer, in good circumstances, whose name was familiar to us in early childhood. He had lived more than threescore years and ten. His habits were simple, frugal—almost to meanness; but sometimes “he took a little too much whisky.” Lately he went to a neighbouring town on business, and did not return home that night. Next morning search was made for him; his body was found dead and cold in a ditch—another victim to “Scotland's curse!”

"O' all the ills puir Caledonia  
E'er hath pree'd, or e'er will taste,  
Brewed in hell's black Pandemonia,  
Whisky's ills lse skaith her maist."

At a recent meeting of the Scottish Temperance Alliance, Dr. Guthrie concluded an able speech with the following harrowing narrative:—"We have another war to carry on—that is, a war against this immense evil—and, God helping us, we have drawn the sword, and we throw away the scabbard till the enemy is routed. Let us pursue this course. I am almost afraid to touch a subject by which I may illustrate this point, and which I saw this day. The interests of humanity, of charity, of Christianity, are all involved in this question, and not a man or woman in this house but would have wept with me over the corpse of the dead, and wept beside the bed of the dying. I was visiting to-day, and I hold in my hand a letter written by a dying man. His home, three years ago, was one of the happiest, sweetest, tidiest, and most comfortable homes of any working-man in Edinburgh. He is now dying of consumption, his life is draining away, his cheek is hollow, his eye is prominent, his voice sepulchral. There he lies on his dying-bed. When I first went to see him, beside him lay a child of three years old, which was lifted out of the bed beside him by its mother. Of all the pitiable, touching objects I ever looked on, it was one of the most touching. Its limbs and arms were reduced to skin and bone. Its ankles were bandaged up with scrofulous sores. Its mouth was drawn together, and on asking the reason, why, some bits of bones from some of the sores had been taken out! It had the sweetest smile and the sweetest face I almost ever saw. There was the dying husband, and there was the dying child, and there was a woman—three years ago as respectable, genteel-like, and I know as kind, tender, loving a mother as was in all Edinburgh. And six days ago the missionary of the district came to me to say that that woman had smitten her dying husband, and was like to kill her child, and I went there this day. With the tears falling on the face of that poor young corpse, I gave God thanks the child was dead. On Sabbath morning the grey dawn looked in upon a room, and what saw it there? A mother lying in the bed, the pillow where that child was lying stained with its life-blood—the child dead and the mother dead-drunk—(a chill of horror ran through the audience)—and with that poor infant corpse before her but yesterday—I think that scene, as I told her, might have sobered a bacchanalian—she took a chair and hurled it at her husband, the dying man far gone in consumption. Can men see that, and go quietly back to their work?

May all the curses of a gracious heaven be upon that vice! may God blast that tree that can produce such scenes of misery in this world!"

### A WARNING.

FOUR years ago, in the heyday of his prosperity, the landlord of a large inn in Sunderland, started with a party from his tavern door for Newcastle Races. The conveyance was his "trap," a dog-cart of the newest and most approved style; the "nag" was his own, "a fine fast trotting horse;" the favoured companions selected for the trip were some of the "choicest spirits in the sporting world;" and the numerous attendants to witness that "start" were a host of his admiring boon companions. But a short time, and drink and dissipation changed the scene. Commercial difficulties overtook the landlord; his wife died, his family were scattered: one daughter ran away with a soldier, and in a distant town became an abandoned character; another went upon the streets of her native town, and is now also an inmate of the county penitentiary. His youngest son was transferred from the boarding-school to join his youngest sister in the workhouse, and the wretched man himself became a houseless wanderer, uncared for, and unnoticed even by those upon whom he, in his prosperity, had lavished his favours and substance. Three weeks ago, he was found in a lodging-house, worn out with disease and want, and the tide of life fast ebbing. He was removed from that lodging to the hospital of the workhouse, to the funds of which, but a short time before, he, as a ratepayer, was a large contributor. In that place he last week, in the prime of life, ended his life a pauper! Alas, what a contrast in his last "start" for the grave, from the "start" for the races, without a single follower, relative, friend, or companion, to witness the last offices for the dead! In a parish coffin he was dragged by paupers, in the parish hearse, to a pauper's grave!—*Sunderland Times.*

### ANTICIPATING EVILS.

ENJOY the present, whatsoever it may be, and be not solicitous for the future: for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be

ill to-morrow—when your belly is full of to-day's dinner, to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day come. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours—we are dead to yesterday, and we are not born to to-morrow. He, therefore, that enjoys to-day enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient, but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

### TEARS.

THERE is a sacredness in tears. They are not the mark of weakness, but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man was not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been agitated, when the fountains of feeling are rising, and when tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one weeping in silence! Break not the solemnity by rude laughter or intrusive footsteps. Despise not woman's tears; they are what make her an angel. Scoff not if the stern heart of

manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears, and an awful pleasure. If there were none on earth to shed tears for me, I should be loath to live; and if no one might weep over my grave I could never die in peace.—*Dr. Johnson.*

### ARE WE IN EARNEST?

A LITTLE while ago a clergyman said to a young man who never thought of his soul: "My dear young friend, I think you are going to lose your soul! You are putting off the day of salvation—neglecting all these solemn matters; going on heedlessly, I fear, to the day of your death!"

The young man looked up with surprise, and said—

"I don't think so! And, you must really pardon me, but I have my doubts whether you think so, or your church thinks so."

The minister was astonished. He never suspected the young man of scepticism.

"How so?" he asked.

"Why, my mother belongs to your church. Don't they all think just as you do?"

"Yes, they do."

"Why, then—don't my mother love me? And do you think she never would have told me, if she thought I was going straight to perdition? And there's my sister; don't she believe as you do?"

"Yes."

"Now, then, I *know* my sister loves me. I *know* she would come and throw her arms around my neck and tell me, '*Don't! don't! don't!*' if she thought I was going to perdition."

## Missions.

### CORFU.

IN a letter addressed to the Secretary, dated May 9th, Mr. Charteris says:—

"At present my labours are not so extensive as they were in April, when I had to perform all the hospital duty, in the absence of the Rev. Mr. Clarke. The fever that then prevailed has almost entirely disappeared, and so far as I remember, only one man has died within the last three weeks. When convalescent, those who have been sick are

sent over to Vido, where the pure air and liberty to roam about the island, soon restore them to health. We had our communion on the 24th of April. The number of communicants was twenty-one. Several of these communicated, in this place, for the first time. Several could not attend owing to temporary sickness, among whom was my own dear wife. We had one Greek and one man of colour, an interesting youth, servant



to the Deputy Commissioner-general, who is lately arrived. We ought to have had three Italians, but, as one of them said to me, they were all so much engrossed with the political affairs of Italy that they really could attend to nothing else. This is the natural state of mind which is engendered by such exciting circumstances, though, as I tell them, now is the time for prayer, and for the right use of the sword of the Spirit, which is the word of God.

I took my sister-in-law and another young lady, Mrs. Dickson's daughter-in-law to see the evening and morning service in the synagogue at the close of their Passover in the last week of April. The Jews were very civil to us, and gave us "the chief seats," near a rich Rabbi from Jerusalem, who is, at his own expense, visiting other lands and making a collection for the benefit of the poor in Palestine. In physiognomy, dress, and manner, he seemed a perfect personation of the Oriental Rabbi, and his kinsmen in Corfu paid him very great deference. Their service for the morning was especially devoted to taking two rolls of the law from the ark. One of these was carried in procession quite round the synagogue, and as it passed, each Jew rose from his place, took in his hand the hem of his veil, touched with it the outside of the roll, and kissed that part of his garment. The roll left in the reading-desk was read by several of the principal Jews in turn. These, on a given signal from those who had the direction of the ceremonies, were called up to the desk for this purpose. The part read was the beginning of Deuteronomy; but the lesson for the day was the eleventh of Isaiah. How sad to find that neither the law nor the prophets brought them to Jesus of Nazareth, their Messiah, the Rod out of the stem of Jesse, the Righteous Branch. One of their chief directors turning to me while Isaiah was being beautifully chanted by a few Hebrew youths, previously trained by a master who led them, said, "You know well, and we know too, that this is the foundation of the Christian religion." I replied that "I was so sorry that they did not see it fulfilled by Jesus Christ." He said, "all these events were to happen in 'that day.'" I fear I laboured in vain to show him that *the day* mentioned is *an era*, and not merely twenty-four hours. This word *day* is a stumbling-

block to the Jews, and it is one of their own creating. They determined that everything should be done for them *at once*, whereas a more enlarged view of such passages as the one referred to discovers a gradual progress and extension of the Redeemer's kingdom.

There were the customary processions on Palm Sunday, and on the eve of Good Friday, &c., in honour, not of Jesus Christ, but of Saint Speridion. I was in hope that, owing to a dissension which took place last year between the Bishop and the municipal officers as to position in the procession, and as to the prayers for our beloved Queen, there might be no more of such mummeries; but the Bishop had got the matter arranged, and the whole of the ceremonies were conducted in the usual manner, with this *exception*, that the prayer for the Sovereign, which was always, during the last forty years, read in front of the Palace, on the balcony of which stood the Lord High Commissioner and his staff, was this year omitted. It was read after the *holy* relics had been replaced in the church, from the steeple of which a signal was made to the citadel, and a salute of nineteen guns was fired—in honour of the saint, says the Greek; in honour of the Queen, says the artilleryman, who, you may rely upon it, does not venerate very highly the *old bones*. Surely it is high time that this part of the pantomime were omitted; and as there is a movement for the suppression of such acts at Malta and elsewhere, would it not be right to include Corfu among places where a rectification of what is wrong in *religious externals* might be well and timely set about? Are the consciences of our officers and soldiers supposed to be so much less tender at Corfu than at Malta, that we should never be taken into consideration when such matters are mentioned in Parliament?

In another letter, dated June 11th, Mr. Charteris says:—

Last Lord's-day my audience in the forenoon was very considerably increased. I had a good number of men from the Engineers, Royal Artillery, and 4th Regiment. I find that there are come out a few pious Wesleyans. Some of these attend my forenoon service. I have also, at their request, given them the use of our room to hold a meeting on each Friday evening by themselves, if so disposed. Last night they occupied it for the first

time, and I shall give you the history of their meeting when I have seen how it is conducted. My own evening meetings are rather better attended than usual on the Lord's-day; but on Tuesdays and Thursdays they have rather fallen off. The heat is now great, and a number of those who would attend are employed on the works, which are at present going on with great animation. They do not leave off work till seven p.m., when they must have supper, and must clean themselves if they come out of the citadel. If we make due allowance for want of time and for fatigue, we must not be surprised if they do not attend in great numbers. Yet I keep up these meetings, knowing who has promised to bless only two or three assembled in His name.

I had a very interesting hour with

two men of the 14th, who came up as invalids from Cephalonia, and were here about a week before they left in the *Melbourne*. They came by appointment to our room to receive each a book before leaving. I read with them a few verses of Isaiah lv., and then said, I know you are accustomed to pray together, will you now do so? First the older of the two, and then the younger, prayed with much fervour and unction. Though evidently extemporised, their language was such as no *educated* man would be ashamed to use. It is pleasant, indeed, to meet with such piety in the army; still more pleasant is it to know that men like these, whose state of health is precarious, are prepared for the last stage of their pilgrimage.

## Correspondence.

### THE RELIGIOUS AWAKENING IN IRELAND.

*To the Editor of the English Presbyterian Messenger.*

SIR,—Would it not be of great importance that a number of your English Presbyterian ministers should visit us at present to see for themselves the showers of divine blessing that are falling upon our church, and to attract them, if possible, upon their return, to our sister church in England? Many of us have great yearnings of spirit after the land of the Puritans—the land of Cromwell and the Long Parliament—the land of the Westminster Confession of Faith, and the land where the friends and enemies of the Reformation are manifestly arranging themselves for a final conflict. Surely, now is the time for a deputation from our church to visit your great cities with the sole view of spreading the sacred conflagration which has burst upon us; and was there ever such an opportunity for your ministers, in coming over to us, to

enlist our sympathies on behalf of England, while seeing and judging for themselves of the nature of that great Revival which is sweeping over our land?

I need not enlarge—by deputations or exchange of pulpits the work should be done, and immediately. My experience in short ministerial tours among your people for the last two summers, convinces me of its extreme importance. I shall be glad to assist any of the English brethren in arranging visits or exchanges. May the Lord direct and bless our churches in these “times of refreshing” which have come from his own gracious presence!

JOHN DODD,  
*Presbyterian Minister.*

*Newry, County Down, Ireland,  
23rd July, 1859.*

## Notices of Books.

*Notes of a Clerical Furlough, spent chiefly in the Holy Land.* By the Rev. ROBERT BUCHANAN, D.D., pp. 437.

THIS is a book to which we should like to extend a notice much beyond what our limits allow. Under the unpretending title of "Notes," it is a book of travels, possessing no common merits. It is remarkable for the purity and grace of its style. With much that is solid and instructive, it carries the reader easily and pleasantly along, and, by its ever lively tone and power of graphic description, it succeeds in keeping up the interest to the very last. There is no harder task than this, when one is going over ground that has been trodden by many feet, and depicting scenes which have engaged many pens; still, in the volume before us, the task is accomplished, as its great popularity sufficiently attests. It might seem, indeed, that after such elaborate and exhaustive works on the Holy Land, as those by Robinson, Wilson, Stanley, Porter, and others, little or nothing could remain for subsequent travellers to glean. But none of us receive precisely the same impressions from the self-same objects; nay, none of us look at precisely the same things. What we gaze at are not the external objects themselves, but their images, painted on the retina of the human eye, and these, distinct or confused, accurate or distorted, according to the condition of the organ; and so we see, and we describe the world without, not as it is in itself, but as it is reflected in the mirror of the mind within. Much, therefore, depends upon the traveller himself, on his powers of observation, his knowledge, his sympathies; and there is that in the cast of Dr. Buchanan's mind, and in its previous habits and training, which would lead us to expect, and which really have enabled him to place, much that we had read and heard of before, in new and interesting lights. Indeed, the value of the book lies not so much in the amount of information which it conveys as in the freshness of the impressions it records, made by oft-described objects, as they presented themselves to a well-furnished mind; and a great deal

of its charm consists in its being so much of a personal narrative, in which we accompany an intelligent and observant traveller and an accomplished Christian gentleman from day to day, and see what he saw, and are made to feel as he felt. Dr. Buchanan does not profess to discuss at any length, far less to settle, the varied topographical questions with which the whole path he followed is so thickly strewn; but quite enough is said on points of main importance to satisfy the general reader. And where opinions are combated or advanced, there is so much of solidity in the arguments employed, as to give confidence in the soundness of those conclusions, the grounds of which he has not had room to state. The book has the great recommendation of not being too long. We are able to follow the traveller from beginning to end, without either feeling exhausted by the length of the road, or becoming distracted and confused by the endless multiplicity of objects visited and minutely described. We need hardly say that the tone of the volume throughout is devout. It is, indeed, wholly undisfigured by that bad taste which strains at every step to bring in some doubtful allusion to the sacred text, or is ever on the search for a peg, on which to hang some piece of religious sentimentalism; but it furnishes numerous, apt, well-put, and striking illustrations of Holy Scripture, and it is interspersed with many natural, beautiful, and impressive reflections. An index to the text illustrated is a desideratum, which we hope to see supplied in a subsequent edition. The printing is good, the map excellent, and the literary finish of the volume unexceptionable. In perusing it, we could not but envy the writer his "Clerical Furlough;" and we thought how easily many of our congregations could secure for their pastors the privilege of such a visit to the East, and how richly it would be repaid to them by that increase in faith and fervour which a Christian minister could hardly fail to derive from moving amongst scenes once trodden by the foot of the Son of God!



*The National Preacher and Village Pulpit.* Vol. for 1858. No. for July, 1859. Bidwell, New York; Trübner, Paternoster Row.

THE "National Preacher" is a work long established and greatly esteemed in the United States of America. It was commenced in June, 1826, and is now in its thirty-third yearly volume. The discourses have been uniformly printed from the MSS. of the preachers themselves. Among the contributors are found ministers of all Evangelical denominations, including Bishop M'Ilvaine and Dr. Tyng, of the Episcopal Church; Drs. Griffin, Miller, Alexander, Spring, Beecher, and many others, of the Presbyterian Church; while eminent preachers from among the Baptist, Congregational, and Wesleyan Churches, have furnished valuable discourses. Each number contains three sermons beautifully printed. That for July, 1859, now before us, has three discourses of superior excellence. While the American style of preaching is, perhaps, more systematic than is usual in England, yet it is not deficient in warmth, and to ministers, we believe, the work would prove eminently suggestive. There are new lines of thought traced out, and texts and themes are often viewed from a standpoint different from what is usual. At the same time, there is nothing in the work of the rashness of unwarranted and unscriptural speculation.

A special effort is now being made to make this work generally known in Great Britain. The Rev. O. B. Bidwell, a Presbyterian minister (brother of the publisher of the "National Preacher"), is now in London for this purpose; and he has received the signatures of divines of high character, including those of the Rev. J. H. Horne, Baptist Noel, &c., to a commendatory circular. Thirty-six sermons are presented yearly or four shillings and sixpence; and, whether for family reading or for occasional reference in the study, the "National Preacher" deserves patronage.

*The Work of God in Philadelphia, A.D. 1858.* Prepared by the Young Men's Christian Association of that City. Nisbet and Co.

*Revival of Religion: its Principles, Necessity, Effects.* A Series of Papers by the Rev. JOHN ANGELL JAMES. London, Snow.

THESE two sixpenny pamphlets have been called forth by the recent revivals in America, of which very much has been spoken and

written during the past year. Very grateful and refreshing is the "good news from a far country," which we have in the Young Men's account of the revival in Philadelphia. They tell us in the preface that their object has been "to recognise the present work of God in our city, and to extend the knowledge of it here and elsewhere." They have endeavoured to "enter on their work with a single eye, to collect *authentic facts*, to let these facts speak for themselves, alike to the intelligent Christian and the candid man of the world: this, and this only, has been their aim." Many of these "facts" are very extraordinary. One can scarcely read the narrative without almost wishing to be there, that we might catch a few drops of the abundant shower. Here is a charming passage:—

"Truly it may be said of the work that it has been without partiality, and that God has been no respecter of persons. Like the rain and the sunshine, it has fallen on all the different fields of his heritage, with no invidious distinction or discrimination. 'Parthian, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, and in the parts of Lydia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.' No matter what the ecclesiastical name of those who 'hold the Head' (Col. ii. 19), and believe that 'Jesus is the Christ, the Son of God;' 'sons and daughters,' young men and old men,' 'servants' and 'hand-maidens,'—no matter what their relative position in the church or in the community; Greek or Jew, 'circumcision or uncircumcision,' Barbarian, Scythian, bond or free, no matter what their *social* position,—all, without exception, have been made to acknowledge the *reality* of this gracious influence of the Holy Spirit; all of them, according to the number of their labours, have gathered into their several barns their due proportion of the abounding harvest. Like the manna that lay all round about the camp, of which the children of Israel,—all who were hungry,—did gather, 'some more, some less,'—like the rock smitten at Horeb, just as much for the benefit of one tribe as another, to whose flowing waters came all who were thirsty,—so has it recently been with this new and most grateful supply of the bread and water of life eternal. Literally, and without a figure, the promise of the Father has once more been fulfilled in the midst of us, and through His only-begotten Son, in whom all fullness dwells, He has poured out His Spirit on *all flesh*! He has blessed the house of Israel! He has blessed the house of Aaron! Blessed be His name! Of the *ten thousand* whom we hope have been converted within the

borders of our city during this YEAR OF JUBILEE, it would be utterly impossible to make a more equitable and satisfactory division among the various denominations than God by His providence and Spirit has made already. One denomination received 8,010; a second, 1,800; a third, 1,735; a fourth, 1,150; a fifth, 500; a sixth, 363; a seventh, 200; an eighth, 90; a ninth, 28, &c. He hath beautified the gates of Zion, alike on the east, on the north, on the south, and on the west; and the names of the twelve tribes of Israel are alike legible on them all. He who will measure with the 'golden reed' of Christian charity and truth, will find that 'the city lieth four-square, and the length is as large as the breadth.'"

Mr. James's pamphlet may be most profitably perused in connection with the foregoing. The materials were contributed in a series of papers to the *British Standard* newspaper, during the latter part of last year.

In the first few chapters he speaks of the American Revival, and then points out how it ought to be viewed and improved by ourselves. "This revival," he says, "has given a new view of prayer, or, at any rate, has presented an old one in a new light—as *itself a converting ordinance*. People, by hundreds and thousands, have been converted at prayer-meetings. We have heard of solitary instances of this kind in our own country, but only at rare intervals. In America this was a common occurrence. True it is, the prayers were interspersed with striking facts, earnest addresses, and narrations of individual experience. Yes, but these are sent home to the heart and conscience by the power of prayer. I again and again, therefore, say, that it seems as if God, by this awakening in the United States, intended to call the attention of the whole Christian world afresh to the importance and power of prayer."

## Presbyterian Church in England.

### COLLECTION FOR THE SCHOOL FUND.

THE Annual Collection in aid of the School-scheme of the Church falls to be made on Sabbath, the 21st inst, and all collections and subscriptions are to be forwarded to Mr. John Johnstone, 67, New Bond Street, London, W., the Treasurer of the Fund.

At the recent meeting of Synod, the affairs of the School-scheme occupied a good amount of time and attention. The Synod "rejoices to understand that the revenue of the Committee had considerably improved during the past year, and renewed their recommendation to all Sessions and congregations within the bounds to extend their congregational liberality towards this interesting and important branch of the Church's labours."

It is hoped that this recommendation will not be forgotten at the approaching collection. It will be seen from the subjoined Report how much need there is for an increase of the School-revenue, to enable the Committee to attain the two great ends of School-extension and School-improvement. The liberality of the Government in support of education is dispensed on the principle of stimulat-

ing, not superseding, the liberality of religious bodies; and at a time when almost all the other British churches are setting an example of enlarged educational zeal and effort, it is hoped that our own Church will not relax her exertions in this important field, till she can say that every congregation connected with her is provided with a vigorous and efficient day-school, for the education of its own children, and the youth of the surrounding neighbourhood. Let her never forget that her adorable Lord had taught her to care for the welfare of the lambs of the flock, by taking up the little ones in his arms, and blessing them with the precious and ever-memorable words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

London, July 16th, 1859.

### REPORT OF THE SCHOOL COMMITTEE, 1859.

THE following report was presented to the Synod during its sittings in April last:—

The School-Committee rejoice that they are able to appear before the Synod this year with a Report somewhat more cheering than their last one, and that the present

position of their affairs holds out a prospect for the future which is tolerably encouraging. The larger measure of attention which the school-business of the Church received at the last meeting of Synod, and the animated discussion which was called forth on that occasion by an overture from one of the Presbyteries on a subject vitally affecting the continued existence of this Fund, appears to have been attended with a salutary effect. It was not in vain that the Committee were at pains to vindicate, in the Report of last year, not only the usefulness, but the *indispensableness* of the Fund committed to their administration. To some good extent that vindication has been practically endorsed by the Church in the shape of improved collections during the past year; and the Committee are not aware that any renewed doubts have been expressed in any of the Presbyteries respecting the necessity and duty of maintaining the School-scheme of the Church. It will be remembered that last year's Report called the serious attention of the Church to the declining condition of the Committee's funds. For several years back the revenue of the Fund had been diminishing, and the old balance which had come down from an earlier period of greater prosperity had been more and more encroached upon, till it was now all but exhausted. Particular care, therefore, was taken to remind our ministers of this depressed condition of the Fund, immediately before the date of the last annual collection, and, the Committee are happy to say, not without effect. The downward tendency of the collections has been happily arrested, and the Committee have received an increase of revenue to meet the demands of the present year.

In these circumstances it has not been necessary for the Committee to go further in the direction of retrenchment of grants than they were painfully obliged to go last year; but, on the other hand, the additional revenue placed at their disposal has not been sufficient to enable them to do more than to meet the claims of several new applications which have come in during the year. The financial improvement has not been such as to put it in their power to restore any of the grants which were reduced last year to their former amounts, which they would have been most happy to do if they had been able.

It will be remembered that the Committee was authorised by last Synod to introduce into the administration of the Fund the principle of a different rate of aid in favour of those teachers who have obtained the Government certificates. It was not the wish of the Synod that this change should be introduced suddenly, but that timely notice should be given to all parties

concerned, so that all existing teachers might have opportunity to apply for certificates, if they were disposed to do so, before the Committee proceeded to make a distinction in their grants between one class of teachers and another. The only step, therefore, which the Committee have thought it advisable to take in this direction during the past year has been to ascertain how many of the teachers aided by them are in the position of being holders of Government certificates; and they have been much gratified to find that a very considerable proportion of them have already attained to that advantageous status, while others are preparing themselves for the Government examination. The following are the schools which have masters in this position, either actually or in prospect: Belford, Lowick, Crookham, Wooler, Warrenford, Felton, Glanton, Morpeth, Bavington, Kieldor, Wigan, Risley, Swinton, Woolwich, being exactly one-half of the schools upon the Committee's list.

With respect to the other half of the number, several schools are in the unfortunate position of being taught under churches. These are Tweedmouth, Dudley, Branton, and Southwark; and till their friends are able either to build new School-rooms, or to *rent* satisfactory accommodation for them, they must continue excluded from all the advantages of Government aid, and be obliged to maintain an unequal and disheartening competition with rival schools more favourably situated.

But in regard to almost all the rest of the Schools upon their list, the Committee see no reason why they should not immediately aim at obtaining a share in the public grants, and why their teachers should not be urged, with that view, to qualify without delay. There is only one school of the number which has not, at this moment, an income, made up jointly by the fees and the grants of this Committee, which is sufficient to fulfil the conditions required by the regulations of the Privy Council with respect to salaries. To obtain for a certificated teacher the minimum grant of £10 annually, the whole salary required by the regulations, including an allowance of £10 for house-rent, is £30, of which £10 must be provided by voluntary contributions. Now, with a grant of £10 from this Committee, which, except in cases marked by some peculiar features, is their ordinary grant, the whole sum which would require to be made up by the school fees would be £20 a year, with a grant of £12 10s. from the Committee, so as to make up, along with the fees, a guaranteed salary of £35. The Government allowance obtained would be £12 10s.; and with a grant of £15 from our funds, to assist in making up a salary of



£40, the Government allowance would be £15.

In these circumstances it is surely not unreasonable for the Committee to wish that every school which they are at present able to assist with a Grant of £10 per annum, should aim at having a certificated teacher, and thus securing at least the *minimum* public Grant of £10 towards the improvement of his salary, besides the other advantages held out by the Privy Council. Till this is done, the Committee are entitled to feel that their annual grant is not producing nearly the whole amount of benefit, either to schools or teachers, which, under the advantageous offers of the Government, it is *able* to produce. Such a grant out of your funds adds in itself but little to the salary of a teacher, but when used to fulfil the stipulations of the Government Regulations, it can not only secure a *direct* addition, of equal amount to his salary, but enable him to secure all the advantages to his own income, and to the efficiency of his school of pupil teachers and assistants, besides the capital advantage to the school of having a master of tried and publicly-recognised qualifications and efficiency. We urge, then, upon all our School-managers that they should aim at realising all these possible fruits of this Committee's Grants without delay. Small as these Grants are, they are at least sufficient to secure a minimum share in the public treasury. They are sufficient to plant the foot of every school belonging to us upon the first step of the Government's educational ladder; and the first step once gained, there should be encouragement felt, both by the local supporters of schools, and by the Committee, to aim at rising higher and higher in the scale.

But while the Committee thus earnestly plead with the several managers of schools for the speedy realisation of the full benefits of the Grants which they are able at present to allow, they would also as earnestly plead with the Church for such an increase of liberality in this cause as would enable them not only to extend the number of these Grants, but to add to the *value* of them. We need both School extension and School improvement. The whole number of our schools at present, both aided and self-supporting, does not exceed forty, whereas our congregations are more than double that number. But our aim is that the happy union of Church and School should be realised throughout our whole bounds. How then can this aim ever be accomplished while the School Fund remains on its present pinched and narrow footing? Every shilling of it is exhausted to meet the demands of the existing thirty aided schools, and unless the Church adds materially to our School-revenue, we shall be

smitten with utter impotency for the work of School-extension.

And then as to School-improvement. Let it be remembered that a Grant of £10 from us secures no more than a Grant of £10 from the Government; and that is the Government's *minimum* Grant, the Grant appropriated to the *lowest* class of certificated masters. There are nine classes of such masters in all. The Upper Degree of Certificate, as it is called, has three divisions; the Middle Degree, three; and the Lower Degree, three; and the augmentations of salary range from a maximum of £30 to the minimum of £10, and in every case the Government give only as much as is raised for the teacher by *voluntary contributions*. To secure, therefore, the £15 from the Government, your Grant would need to be £15; to secure £20, you must give £20; but at present you only give £10, and therefore can only secure the minimum of benefit. Now the most serious disadvantage of this is that you cannot hope to keep the services of a superior certificated teacher, while you secure to him only a minimum of advantage. If his certificate is such as to entitle him to receive a higher augmentation than £10, he will never be content to remain long in a school where he can only secure the minimum augmentation. In this way it is only the lowest grade of certificated masters that you will be able to obtain for your schools, and to keep in them after they have been obtained. And though even that degree of advantage is of much value and importance, this Church is surely not to say that she is content to occupy the lowest point in the educational scale, and that her teachers and schools are only to be able to pass muster and nothing more.

Your Committee therefore most earnestly plead for an addition to their revenue, with a view both to School-extension and School-improvement. They want to see schools everywhere, and everywhere they want to see them elevated in character and efficiency; but let it be remembered, that if we do not exert ourselves to make full use of the advantages held out by the Privy Council, other Churches around us are fully alive to the value of these advantages, and will avail themselves of them to our loss and disadvantage as a religious body. Let it be remembered that the body of certificated and salaried teachers is rapidly increasing every year, and that ere long it will be next to impossible for uncertificated men to keep the field against them. Very soon it will come to be an established public opinion that Schools unprovided with that superior class of masters are unworthy of support, and it will become impossible to maintain them for want of pupils. Are you prepared to say that you will relinquish entirely the

educational field, and that you will do nothing either to educate the young of your own flocks, or the youth of the general population around you? Or are you prepared to say that, in the quality of the instruction you give, you are content to be outstripped by others in the educational race? If the Committee rightly understand the spirit and mind of this Church, they are assured that you will never consent to do either the one or the other; but that you will enlarge every year your views of the educational work which you are called upon to do, and your contributions to the Fund, which is indispensable to the right doing of it. The School Fund *must* not go down—it will not go down. Already it has begun to recover itself. The tide has turned, and will, we doubt not, continue to flow in upon the beach. It is incredible, it is impossible, that at the very time when the Government of the country is holding out offers of growing liberality to enable us and other Christian bodies to reach the climax of educational effort, this Church should choose such a time for arresting all *united* educational exertion, or for doing less and less in this noble cause, till she should reach the inglorious anti-climax of doing nothing.

## COLLECTIONS AND DONATIONS.

### FOREIGN MISSIONS.

THE following sums, received and passed to last year's account, were omitted from the April *Messenger*, viz.:—

|                                                                                      | £  | s. | d. |
|--------------------------------------------------------------------------------------|----|----|----|
| Greenwich, Mr. A. Medwin . . . . .                                                   | 0  | 5  | 0  |
| Hampstead, Association . . . . .                                                     | 18 | 19 | 11 |
| Do., Collection . . . . .                                                            | 7  | 17 | 0  |
| Bristol, collected by Mr. A. Fulton . . . . .                                        | 1  | 11 | 4  |
| Brighton, Miss Fector . . . . .                                                      | 5  | 0  | 0  |
| John Knox's, Newcastle, Donation from W. C. Marshall, Esq. . . . .                   | 3  | 0  | 0  |
| John Knox's, Newcastle, Sabbath School . . . . .                                     | 1  | 0  | 0  |
| Wm. Muir, Esq., Manchester . . . . .                                                 | 1  | 10 | 0  |
| Marlybone, Mrs. Lucas . . . . .                                                      | £0 | 10 | 0  |
| Do. A Friend . . . . .                                                               | 0  | 10 | 0  |
| New John Street, Birmingham, Sabbath School . . . . .                                | 1  | 7  | 6  |
| Do. Collection . . . . .                                                             | 1  | 14 | 0  |
| Greenwich, collected by Barbara M. Crombie . . . . .                                 | 0  | 10 | 0  |
| Caithness, a contribution . . . . .                                                  | 0  | 5  | 0  |
| Grosvenor Square, Manchester, Juvenile Missionary Association . . . . .              | 10 | 0  | 0  |
| Mr. James Davie, Liverpool . . . . .                                                 | 0  | 10 | 0  |
| Warrenford, Collection . . . . .                                                     | 1  | 7  | 0  |
| Whitehaven, do. . . . .                                                              | £5 | 16 | 6  |
| Do. Association . . . . .                                                            | 0  | 14 | 6  |
| Do. Sabbath School . . . . .                                                         | 6  | 13 | 6  |
| Regent Square, London, Collection . . . . .                                          | 13 | 4  | 6  |
| Trinity, Manchester, do. . . . .                                                     | 28 | 0  | 0  |
| Bavington and Ryall, do. . . . .                                                     | 12 | 5  | 8  |
| Thomas McClure, Esq., Belfast (annual) . . . . .                                     | 4  | 3  | 0  |
| Belford, Collection . . . . .                                                        | 15 | 0  | 0  |
| Framlington, do. . . . .                                                             | 1  | 5  | 0  |
| Donation from a Servant, part of a sum given by her for religious purposes . . . . . | £0 | 17 | 7  |
|                                                                                      | 0  | 5  | 0  |
|                                                                                      | 1  | 2  | 7  |

|                                                                        | £   | s. | d. |
|------------------------------------------------------------------------|-----|----|----|
| St. Andrew's, Manchester, from an absentee on Collection-day . . . . . | 5   | 0  | 0  |
| Robert Bowman, Esq., and family . . . . .                              | 3   | 0  | 0  |
| John Knox's, Newcastle, Collection . . . . .                           | £10 | 5  | 6  |
| Do. Sabbath School . . . . .                                           | 1   | 0  | 0  |
| Felton, Collection . . . . .                                           | 11  | 5  | 6  |
| Trinity, Newcastle, Collection . . . . .                               | £8  | 0  | 0  |
| Do. Misses Montgomery . . . . .                                        | 0   | 5  | 0  |
| Do. J. Freeman's children . . . . .                                    | 0   | 10 | 0  |
| Chester, Collection . . . . .                                          | 8   | 15 | 0  |
|                                                                        | 4   | 0  | 0  |

HUGH M. MATHESON,  
Treasurer.

3, Lombard Street, London,  
20th June, 1859.

The following note speaks for itself:—

"Manchester, July 9, 1859.

"SIR,—Having been absent on the Foreign Mission Collection-day and prevented handing in on my return the amount I would have given, I now send you a post order for £5, which please to enter thus:—

'St. Andrew's, Manchester,  
absentee on collection day £5 0 0'

without my name, as it should have formed part of the collection. The fund, however, is a gainer by the delay.

"Yours faithfully,

"\* \* \* \* \*"

"HUGH M. MATHESON, Esq."

## Presbyteries' Proceedings.

### PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Manchester on the 6th day of July. Present: Rev. Dr. Munro, Moderator; Messrs. John Clelland, Cromar, Wood, Robinson, Lundie, James Paterson, Breakey, Blyth, Brown, Bllock, and Inglis, Ministers; and Messrs. Thomas Turner, Andrew Muir, William Brown, J. H. Hindshaw, John Scott, Thomas Wightman, John McKinnan, John Armstrong, and Robert Lockhart, Elders.

Mr. Inglis was continued clerk *pro tem*.

The report of the Committee on the clerkship was given in. After consideration, it was remitted to the Committee for their review, specially in two of its clauses, viz., that respecting the amount of assessment of each congregation for the Presbytery Fund, and the proposed rule for the adjustment of the minutes of each meeting before the meeting is dissolved. The Committee to report to next meeting preliminarily to the appointment of a clerk.

A meeting of Presbytery was appointed to be held in Salford Church on the 26th inst., at seven o'clock, p.m., for the intro-

duction of the Rev. J. T. Davidson, of the Free Church, Maryton, to the pastoral charge of that congregation. The Rev. James Cleland to preach and preside, and the Rev. J. R. Welsh to address the minister and people.

Mr. Welsh not being present, his notice of motion on the subject of Church-extension fell to the ground.

Mr. James Paterson gave notice of a motion for next meeting, on the subject of Church-extension within the bounds of the Presbytery.

Mr. James Paterson reported for the Committee appointed to visit the congregations on the subject of the Home Mission Scheme, that they were taking steps to carry out the object for which they were appointed. The *in hunc effectum* meeting at Salford was empowered to receive the reports of this Committee on the cases of Bolton and Wigan, and to dispose of them.

The Presbytery resolved to petition Parliament against the exclusion of the Bible from the Government Schools in India.

The following motion was unanimously agreed to:—The Presbytery, interested in the revivals of religion in various parts of England and Scotland, and especially in the North of Ireland, deem this a favourable opportunity to consider the state of religion in their congregations, and resolve to consult together on the subject at a Diet of Presbytery to be held on the day of their next ordinary meeting.

The Presbytery appointed the next meeting to be held at Liverpool, on the seventh day of September next, at eleven o'clock, a.m.

#### PRESBYTERY OF LONDON.

THIS Presbytery met on the 12th ult. Present: Rev. Drs. Hamilton, Lorimer, and Weir; Messrs. Chalmers, Thomson, Duncan, Fisher, Kimmit, Roberts, Burns, and Ballantyne, Ministers; Messrs. Ritchie, Bruce, Tulloch, Anderson, McKay, Hinde, Scadlock, and Macaulay, Elders.

The Report on Windsor was taken up, and, after discussion, a motion was proposed by Dr. Hamilton, seconded by Mr. Mackay, and unanimously agreed to, to the effect that no new circumstances had emerged warranting the Presbytery to recognise the people waiting on Mr. Gamble's ministry there, as a sanctioned charge within the bounds.

A memorial from Alderney, anent the erection of a new church, was read, and ordered to lie on the table till next meeting.

Mr. Ballantyne reported that the Committee appointed to examine the schools at Woolwich had discharged that duty on the 22nd of June. They found in actual attend-

ance upwards of 300 children, under the charge of the head master, his assistants, and several pupil-teachers. The attainments of the scholars in various branches of education elicited warm approbation. The general order and discipline were excellent. The style of instruction was strongly marked by its solid intellectual and religious qualities; and the examiners were fully persuaded that the erection of these schools had already proved a valuable boon to the community of Woolwich, and that their management reflected high credit on Mr. Dingwall, Miss Thompson, and their coadjutors.

Mr. Duncan announced that the building of the church at Milwall had commenced, and that it was expected that the foundation-stone would be laid on an early day by Mr. Scott Russell.

The Presbytery agreed to meet for ordinary business on the 2nd of August, at eleven, a.m., in order to proceed in the afternoon to Milwall, if that should be the day fixed for the ceremony named above.

#### PRESBYTERY OF BERWICK.

THIS Presbytery met, *pro re nata*, at Ancroft Moor, on the 14th day of April. Rev. John Fraser, Moderator. The conduct of the Moderator in calling the meeting having been approved, the Presbytery proceeded to consider whether a school schedule from Horncliffe, now before them, should be read. When it was agreed that, inasmuch as the constitution of said school had not been submitted to the Presbytery, the teachers' election had not been sustained, and the school had not been examined officially by the Presbytery; that the schedule be not now read, but that the case be brought before the Presbytery at a future meeting.

*Berwick-on-Tweed, May 31st, 1859.*

At which day and place the Presbytery met, and was duly constituted. Present: Rev. Mr. Fraser, ex-Moderator; Messrs. Munro, Robinson, Cant, Thomson, Vallance, and Haig, Ministers; Messrs. Tennant and Paxton, Elders, in whose favour commissions from Tweedmouth and Horncliffe were given in respectively. Commissions were also given in, read, and sustained, in favour of Mr. John Hooper, Elder, from Lowick, and Mr. Nicholas Lomas, Elder, from Etal. Mr. Terras was appointed Moderator for the current year. In his absence, Mr. Fraser occupied the chair *pro tem*. The minutes of last ordinary meeting, and of a *pro re nata* meeting, were read and sustained.

Mr. Fraser stated that he had the pleasure of being the medium of conveying thirteen copies of "Sketch of the History and Principles of the Presbyterian Church in



England," and one copy of "Addresses" by Rev. Mr. Burns, from Mr. George F. Barbour, to each of the congregations within the bounds of the Presbytery. The Court asked Mr. Fraser to convey their thanks to Mr. Barbour for the same.

A written application from the Committee of the Horncliffe Day-school, asking the Presbytery to recommend them for a grant from the Synod's School Fund, was received. After explanations given by members of the Committee present, in answer to questions put by members of the Presbytery, the Court agreed to recommend this case. The election of Mr. Tocher to the school at Horncliffe was sustained, and a school schedule from Horncliffe was read and attested.

The following members were appointed Commissioners of Synod, viz., Messrs. Munro and Fraser, Ministers; and Messrs. Tennant and Towns, Elders. Subjects of study were prescribed to Mr. James Brown, student of theology, for examination prior to his entering the Hall for the third year. Collections for the Synod Fund and Foreign missions were reported.

The Presbytery, after taking into consideration the means likely to be most successful for promoting the Lord's work within the bounds, and agreeing to co-operate, as far as possible, in evangelistic labour within the bounds of the Presbytery during the summer months, adjourned to meet at Berwick on the last Tuesday of August.

#### PRESBYTERY OF NORTHUMBERLAND.

AFTER public worship in the Church, conducted by the retiring Moderator, the quarterly meeting of Presbytery was held at Alnwick, July 12th, 1859, and duly constituted. The roll being called, sederunt—the Moderator, Mr. Davison; Messrs. Anderson, Clugston, Huie, Cathcart, Edwards, Benvie, Douglas, and the Clerk, Ministers. Reasons for absence were given from Messrs. Hoy, Ferguson, and Forsyth, and were sustained. Mr. Robinson, of Etal, being present, was associated. Minutes of last quarterly meeting and subsequent meeting were read and sustained. Commission in favour of Mr. James Smith, as Ruling Elder in the congregation at Warrenford, was given in, read, and sustained. Mr. Benvie was elected Moderator for the current year. Mr. Blyth was re-elected Clerk.

In regard to the Newbiggin station, the Convener gave in a verbal report, to the effect that the station was in a prosperous condition, and the circumstances connected therewith such as in the opinion of the committee to warrant the Presbytery in recommending it to the fostering care of the Home Mission, which report was received

and adopted. Dr. Reid and Mr. Brown appeared as a deputation from the station at Newbiggin. After hearing the deputation, and receiving satisfactory answers to the questions put to them, in regard to the present state and financial condition of the congregation, the Presbytery unanimously resolved to supply them with the dispensation of religious ordinances, and, further, to authorise the Committee to correspond with the Home Mission, and endeavour to procure pecuniary aid towards the maintenance of a missionary at that station, as being a case, in the opinion of the Presbytery, most desirous of countenance and encouragement from the Church.

In regard to Glanton, a letter was read from the Moderator of the Session, craving the Presbytery to take the necessary steps for the moderating in of a call, with a view to the settlement of a pastor over the congregation there. Whereupon the Presbytery agreed to appoint Messrs. Huie and Cathcart to conduct Divine service at Glanton on Sabbath, the 24th current, and, thereafter, preside at the election of a minister, and moderate in a call to the person who may be chosen by the major part of the congregation. The Presbytery appointed Mr. Edwards to serve the edict to that effect at Glanton, on Sabbath the 17th inst., in the usual form.

Mr. Clugston asked permission of the Presbytery to demit his charge of the congregation at Framlington, for the following reasons:—

I. Because of the smallness of the stipend. This, of itself, said Mr. Clugston, would not be sufficient to warrant me to take such a step, inasmuch as I was well warned that the stipend would be small. Instead of £30, however, which was the sum, I was told by him who acted as Moderator of the Framlington Session at the time, that the congregation would raise yearly, and though a probable increase to that sum was held out as an encouragement, yet never in any year, since I came among them, have they raised more than £20.

II. Because of the painful conviction which I have that I am doing little or no good among the people. Were it otherwise, I might feel it to be my duty to continue to labour among them, though it would be at a considerable sacrifice. But the congregation is not only small, but the majority of them are so irregular and fitful in their attendance on the preaching of the Word, that I have not even the ordinary facilities of doing them good.

III. Because of the state of Mrs. Clugston's health. It has been considerably impaired since she took up her residence in this district, which she has felt in many respects to be ungenial. A change for her

sake is necessary. This, and other circumstances therewith connected, gives weight and influence to the other assigned reasons.

The Presbytery having heard Mr. Clayton's statement with feelings of painful regret, agreed at next meeting to take the subject into consideration. The Clerk was instructed to issue an edictal citation to the congregation at Long Framlington, to be read from the pulpit there by Mr. Anderson, on Sabbath, the 24th current.

Mr. Anderson moved, in terms of previous notice, that the Presbyterial exercises be resumed at the quarterly meeting of January, 1860, and that the question to be then discussed shall be, "What is the best means for promoting a revival of religion within the bounds of the Presbytery?"

Mr. Davison, in consequence of the subject of his contemplated motion being thus embraced in Mr. Anderson's resolution, agreed to defer moving the Presbytery in the meantime to the consideration thereof.

The Presbytery adjourned to meet at Weldon Bridge on Thursday, the 28th of July, at twelve o'clock, noon, from which decision Mr. Huie craved leave to enter his dissent, which was allowed. Closed with prayer.

#### PRESBYTERY OF BIRMINGHAM.

THIS Presbytery met at Dudley, June 7th, 1859. Sederunt: Revs. S. J. Crowe, Moderator; Messrs. Lewis and Macpherson, Ministers; with Messrs. Craig, Mackie, and Borthwick, Elders.

Elders' commissions from Broad Street, Birmingham; from Dudley; from the Cape, Smethwick; and from New John Street, Birmingham; in favour of Messrs. Hossack, Mackie, Craig, and Borthwick, respectively, were sustained.

The Rev. John Crowe was appointed Moderator for the current Synodical year, and took the chair accordingly. The congregation at Cheltenham having been, at last meeting of Synod, disjoined from the Presbytery of London, and annexed to that of Birmingham, the name of the Rev. Robert Steel was added to the roll.

The Clerk laid on the table a letter from the Rev. R. Steel, explaining his unavoidable absence, and requesting permission to dispense the Communion at a place called Michael Church, in Herefordshire, and stating the circumstances to the effect that a number of Scottish Presbyterians were resident there, and were desirous of this ordinance; it was agreed that the application lie on the table till next meeting, when Mr. Steel, it is hoped, will be present to give further information.

The Presbytery adjourned to meet at Broad Street, Birmingham, on the first Tuesday of August, at ten o'clock.

## Intelligence.

WE understand that Mr. A. Boddie, a probationer of the English Presbyterian Church, and well and favourably known in Sunderland, was lately offered the pastorate of the church at St. John's, Antigua, in connection with the Free Church of Scotland, but he declined the preferment.—*Sunderland Herald*.

REEDWATER.—SOIREE.—The congregation of the Presbyterian Church, Birdhope-craig, having resolved to heat their place of worship by means of hot water pipes, held a soirée on Wednesday, July 6th, in aid of the requisite funds. In every respect the soirée was a success. The tea, which had been gratuitously supplied by ladies of the congregation, was of the best quality; the church was filled by a respectable audience; and the speeches were excellent. After tea the meeting opened with praise and prayer. The Rev. S. Cathcart, of Harbottle, delivered an address on "Luther and his Times." The Rev. A. L. Christie, of Otterburn, followed with a speech, in which he dilated on the motto, "Onwards and Upwards." "Juvenile Crime—its Cause and Cure," found an able exponent in the minister of Falstone, the Rev. D. M. Stuart. The subject of "The Covenanters" was handled with ability by the Rev. J. B. Johnstone, of the Free Church, Wolflee. The Rev. J. McEwen, of Ancrum, delivered a concluding address on "Revivals of Religion," a topic which he so discussed as to rivet the attention of his hearers. After the usual votes of thanks were proposed the meeting broke up, after a most delightful and instructive entertainment.—*Daily Express*.

RIVER TERRACE PRESBYTERIAN CHURCH, LONDON.—On Monday evening, July 11, a social meeting was held at River Terrace School-room, with the view of reporting the results of the sale of work, which was held in the month of April last, with the express design of liquidating the balance of building debt on the church. After tea the pastor took the chair. The report of results was given by Mr. William Watson, from which it appeared that the bazaar had been eminently successful. From sales of work by the ladies who had charge of the different stalls, and from donations of money from Manchester, Liverpool, Belfast, Dublin, New York, and Philadelphia, no less a sum than £560 had been realised. Contributions of work had been received from friends in London and the suburbs, as well as from Scotland, Ireland, and the United States. After the defrayment of the necessary expenses of the sale, a sum sufficient for the entire liquidation of the



remaining debt remained, in addition to a considerable surplus which is to be applied for cleaning the school-rooms and place of worship. Dr. Weir spoke in warm terms of the exertions and zeal of the ladies who had contributed to this happy result, as well as of the valuable co-operation and liberal support rendered to them by the committee of gentlemen. He also gratefully referred to the kind attendance at the sale of the Evangelical Episcopalians and Nonconformists of the parish of Islington. The Rev. Dr. Hamilton, of the National Scotch Church, Regent Square, congratulated the congregation on the results of their united efforts, and spoke in affectionate terms of friendship and esteem for themselves, their pastor, and the office-bearers. Excellent counsel was given as to the necessity of all uniting in advancing the cause of Christ, the work not being left to the minister alone. Messrs. Shields, Mossman, Fluker, and Paton also addressed the meeting in support of votes of thanks to those ladies, who at such a vast amount of labour had got up the bazaar, and also to the other ladies, who for several years had acted as successful collectors for the liquidation of the sum due on the building. Joseph Payne, Esq., Deputy Judge, delivered a most animated address, concluding by appropriate verses in his usual happy manner. The meeting broke up about half-past nine o'clock, full of gladness and thankfulness.

## CHURCH DISCIPLINE AND PRESBYTERIANISM.

A CASE of discipline, known as the "Buckie case," has for a considerable time claimed the attention of the Free Church. It is a purely local affair, and of no more general interest to us, or to any one else out of Buckie and the Free Church, than any ordinary congregational quarrel in the most obscure part of our island. And yet we are tempted to insert the following lengthy narrative of the conclusion of the affray, simply as an illustration of the excellency of our ecclesiastical system. It will be easy, we think, for our readers to see how fortunate it was for the interests of truth and of the Buckie congregation that the latter was not called to sit in judgment as a "church meeting" on the case. The following is supplied by the correspondent of the *Witness*:—

"Our readers must remember this case, and the noise which, some months ago, it made over all Scotland. So far back as the autumn of 1857, the Presbytery of Fordyce reported to the Synod of Aberdeen on the smallness of the contributions to the funds

of the church from the Buckie congregation. There grew out of this a Presbyterial visitation of the congregation, assessors from the Synod acting along with the Presbytery. In the course of the investigations which ensued, certain parties in the congregation made various charges against Mr. Shanks, the minister. The Presbytery proceeded to examine into the allegations. Mr. Shanks, thinking, apparently, that his usefulness in Buckie was injured, gave in his resignation. The Presbytery accepted it, agreeing that it should take effect six months after, at Martinmas, 1858. The idea of losing their minister produced great excitement among the people. This excitement rose to the highest pitch when the Presbytery declined to receive their petition that Mr. Shanks should be allowed to withdraw his resignation. When a member of Presbytery came to preach, the church vacant, the people gathered in a crowd and prevented all access. The Presbytery referred the case to the Synod, and the Synod to the General Assembly, who appointed a Special Commission to proceed to Buckie and investigate the whole matter. This Commission consisted of the Rev. Drs. Candlish, Buchanan, and Begg; Rev. Messrs. Davidson (Edinburgh), Wilson (Dundee), and Mackenzie (Dunfermline), with Mr. Cadell (of Cockenzie), and Mr. Charles Cowan, elders.

"The Commission appointed their meeting to be held at Buckie on Monday the 14th current. Buckie is a large fishing village on the Moray Firth. As it contains about 3,000 inhabitants, it has perhaps reached that point at which villages feel hurt when they are called villages, and expect to be called small towns. As you approach it over the flat traversed by the Fochabers road, the town, which hangs on the brow of the shore, is completely hidden. The spires of the splendid Popish chapel and of the very handsome Free Church alone are seen, with the glorious blue sea beyond, and the dim outline of the Caithness hills in the distance.

"The whole town was completely astir. The church, altogether a tasteful edifice, with an interior peculiarly commodious, was filled by a large congregation. The fishermen—a stalwart race, with hardy, weather-beaten faces—were there in great numbers. The women, of whom a large number were also present, nearly all wore clean white caps, without any bonnet. Altogether, a more pleasing and picturesque sight than the congregation presented is not often to be seen.

"The Commission was constituted with praise and prayer, and reading of the Word, by the Moderator, Dr. Candlish, who then addressed the congregation. He explained to them the nature of the step taken by the



General Assembly in sending down the Special Commission. He spoke to them with singular impressiveness of the scandal brought upon the church by the proceedings which had taken place among them; and asked, could any one doubt that the Holy Spirit of God had been grieved by these proceedings, whoever was responsible for them? His address, so faithful, frank, earnest, and kind, evidently produced a great effect.

"Dr. Candlish then explained the course of procedure on which the Commission had resolved. Before coming to consider the question whether Mr. Shanks's resignation should be accepted or withdrawn, they deemed it indispensable first to inquire into the allegations made against him. These allegations the Commission proposed to investigate in the form of a pre-cognition. For this purpose they would retire into the school-room, and on the conclusion of their investigation would again meet with the congregation. All parties whose names appeared in the case as it went up to the General Assembly, and all who had anything to bring forward, were invited to be present.

"The Commission then retired, and proceeded to the examination of witnesses for and against the several allegations. This occupied the whole of Tuesday, up to eight o'clock in the evening, and terminated between three and four o'clock on Wednesday afternoon. The first allegation taken up was, that Mr. Shanks had engaged systematically in secular and manual labour. Witnesses stated that they had seen him working at the erection of a wooden pier, quarrying stones, and labouring along with the workmen in the erection of houses which were understood to be his own property. They declared that he had been in the practice of doing such things for many years, in a manner unbecoming his position, and inconsistent with the proper discharge of the duties of his office as a minister. On the other hand, witnesses who had laboured at these several works referred to, declared that Mr. Shanks had never wrought along with them in anything like a systematic manner. The wooden pier, a work of great advantage to the place, had been undertaken and carried through solely by his own benevolent enterprise. He watched the progress of the erection with great interest; often came to see how the work went on, and would frequently lend a hand with a heavy plank or the like. When building operations in which he was interested were going on, he frequently visited the quarry, and if he saw the workmen at a heavy 'lift,' he would put a hand to the 'pinch' himself; but as to his working regularly, or anything like it, the witnesses expressly denied it. After fully

investigating this allegation, the Commission were unanimously of opinion that it was not made out. Mr. Shanks, a powerful and muscular man, is evidently one of those people with a strong mechanical turn, who cannot see work going on without helping. His zeal in the erection of the pier—a thing pressingly wanted for the saving of both life and property—had unquestionably led to his greatly engrossing himself with that work, and the Commission did not doubt that he had engaged in other manual works to an extent not altogether consistent with ministerial propriety. There was ground, the Commission thought, for cautioning Mr. Shanks to be more careful for the future of the proprieties of his position as a minister, but no ground, under this allegation, for any farther proceedings.

The next allegation was one of neglect of his pastoral duties. Several witnesses alleged that Mr. Shanks had neglected them and their families, both in health and sickness. Other witnesses testified that his visiting in their localities was most abundant. One after another, the fishermen—fine bronzed fellows of the most powerful build—came forward and bore testimony to their minister's care and attention to them and their families,—how he "instruckit" them, established prayer-meetings, and encouraged them by his frequent presence; and how in winter nights he had come, through storm and drift, to pray beside their sick-beds,—“his beets fu' to the taps o' snaw bree.” The Commission held unanimously that, though Mr. Shanks might not have carried on his pastoral work in a perfectly methodical way, there was no proof to establish the charge of neglect.

The next allegation taken up bore that Mr. Shanks had, in a certain case, granted baptism contrary to the discipline of the Church, and without the consent of the Session. But it clearly came out that he had the consent of the Session to administer baptism in the case referred to. The person who had made the allegation as to the violation of discipline in the case acknowledged himself mistaken in some important particulars, and the whole charge fell to the ground.

The next charge referred to Mr. Shanks's intrusions with the funds contributed for building the congregational school. It was alleged that Mr. Shanks had applied some part of the School-building Fund to his own uses. On examination, it was found that the Deacon's Court had formally refused, as their minute showed, to take any part in the erection of the school. Mr. Shanks undertook the building on his own responsibility, and carried it through by his own efforts. In these circumstances, he did not consider himself accountable to the Deacon's Court

for his intrusions. He could not produce the whole of the tradesmen's accounts, nor any regular vouchers for the outlay. But it was admitted that the whole sum raised for building the school was £151, in addition to which the slates, valued at £26, were a gift from the Marquis of Breadalbane. Two professional architects from Elgin had made a valuation of the school fabric, estimating it at £250. It was thus clearly proved that Mr. Shanks, having had in his hands, including the value of the slates, a sum of only £171, had handed over to the congregation an edifice certified worth £250. Mr. Cadell and Mr. Cowan expressed their surprise that such a building could have been erected for £250. The Commission unanimously held that the charge of misapplication of money had not the shadow of a foundation. In fact, it seems certain that Mr. Shanks must have been considerably out of pocket on the school-building.

The next charge was one made by a Mr. Thompson, formerly an elder in the congregation, and referred to a transaction about property between himself and Mr. Shanks. Thompson bought, for some £130, a piece of property from an old lady, Miss Margaret Gardiner, since deceased. Some time after Miss Gardiner either rued the bargain, or for some other cause, was unwilling to give Thompson an entry to the property, or title-deeds, "or anything except a receipt for the money when paid." Mr. Shanks, it was alleged, endeavoured to get Thompson to give up the property, but Thompson refused. At length he proposed that Thompson should give him a document, to induce the old lady to believe that he had given over his right in the property to him (Mr. Shanks). This was done; but, upon the strength of the document so obtained, Mr. Shanks retained the property to himself. Such was Thompson's account of the affair. It was explained that the document was sought and granted the week before the Communion, and that it was done with the view of removing Miss Gardiner's objection to come to the Communion so long as she had a misunderstanding with the Elder. Mr. Shanks produced the document in Thompson's handwriting. It purported to be a surrender of Mr. Thompson's right in the property to Mr. Shanks. So far from retaining the property by means of this paper, Mr. Shanks, however, bought it a year and a half afterwards from Miss Gardiner's heir. It was plain that Mr. Shanks's interposition between his Elder and the old lady had been with the friendly purpose of removing a difference between two members of his congregation. The lady had evidently been determined not to part with her property on any other terms than cash down, and Mr. Shanks had thought it

best for both parties that they should be quit of the bargain. The Commission unanimously held that this charge against Mr. Shanks had also completely vanished.

"The next charge was as follows:—Mr. Dow, the congregational teacher, is entitled to a Government salary, but to enable him to receive it, an equal sum is required to be made up on the part of the congregation. This sum the congregation did not make up. Mr. Shanks, however, signed the annual schedules to Government, bearing that the required sum of local contributions had been made up. The teacher admitted that he had frequently filled up in pencil the schedules which Mr. Shanks subscribed. It was found that the teacher had been expected to contribute a sum to make up what was required to enable him to draw the Government augmentation. On the understanding that it would thus be made right, Mr. Shanks had, in a way undoubtedly loose and irregular, signed the schedules.

"Dr. Candlish stated that, as Convener of the Education Committee, he had had occasion to check similar irregularities in other places. The teacher was somewhat sharply handled for coming forward to accuse his minister on account of a transaction in which, by his own admission, he had shared, and by which he alone had profited. The Commission, while of course censuring the irregularity, unanimously held that it implied no charge affecting the moral character of Mr. Shanks.

"This disposed of all the allegations previous to Mr. Shanks's resignation, and with this the first day's investigation terminated. The people waited the whole day down to eight o'clock in the evening, conducting themselves with the most exemplary order and patience.

"When the Commission resumed on Wednesday morning, they took up the charges against Mr. Shanks since the date of his resignation. It was alleged that he had encouraged in the congregation a spirit of opposition to the Presbytery; had instigated them to forcibly prevent the Presbytery from obtaining access to the church, and had approved of their riotous proceedings. The proof of these allegations entirely broke down. Once only did the evidence appear somewhat serious. Witnesses had deposed that on the day when Mr. Shanks last preached to the congregation, when the time for his resignation taking effect had arrived, the office-bearers were hissed as they carried round the collecting-boxes for the offering at the close of the sermon, and that Mr. Shanks sat in the pulpit with his head down, and did nothing whatever to check the disorder. An opportunity was then offered to any of Mr. Shanks's friends to give evidence on this subject. A tall, powerfully built fisherman rose and approached the table. His round, curly head was firmly set



on the neck and chest of a Hercules. There was coolness and firmness in his broad, brown, honest face. There was staunchness and calm resolution in the very way that he planted his steps on the floor. In answer to questions by Dr. Candlish, he said that there was hissing in the church "on the day of the farewell sermon; it was loud; it was over all the church. 'Would Mr. Shanks hear it in the pulpit?' 'Yes; he must have heard it.' 'Did he reprove it?' 'No.' 'Did he say anything to check it?' 'No.' This seemed but indifferent evidence from a friend. 'He did not speak,' continued the witness, 'but he rose up in the pulpit, and did this'—and then the fisherman drew himself up to his full height, stretched out his brawny arm, and made a gesture of remonstrance and command so expressive that it told its story in a moment. Mr. Shanks had rebuked the congregation with such a gesture, and, as this and other witnesses proved, with instant effect.

"It was now deep in the afternoon; the charges against Mr. Shanks, after two days of laborious investigation, were exhausted, and had entirely broken down. Intimation was sent to the people in the church that, at half-past five, the Commission would meet with them, and announce their conclusion. Meanwhile, the anxiety of the people was intense. A member of the Commission, passing through among the crowd standing about the church, said, 'Well, men, won't you go home to your dinner?' 'No, sir, we can't take our dinner till we know if we are to get our minister.' The same perfect patience and good order which had marked the previous day continued.

"At half-past five the Commission re-assembled in the church. The pews were filled, as before, with the blue jackets and the white caps. The Moderator conducted devotional exercises, and then addressed the congregation. When they heard that their minister had come honourably out of the lengthened and sifting investigation, and was to be continued among them, instead of any boisterous applause or noisy expression of triumph, a long, deep-drawn breath of relief throughout the congregation told the depth of their feelings and the weight lifted off their hearts.

"Each of the members of the Commission then briefly addressed the people. It was intimated that as the Special Commission had to report to the ordinary Commission in August before Mr. Shanks could formally resume his duties, the Special Commission had, with consent of the Presbytery, undertaken to supply the pulpit for the eight intervening Sabbaths. They had appointed one of their number, Mr. Mackenzie, to act as interim Moderator of Session, and to provide for the pulpit supplies,

preaching himself on the first Sabbath. The proceedings were then closed with praise and the benediction. As the congregation dispersed, numbers of them pressed round to shake hands with the members of the Commission. The women, many of them in tears, bade God bless them, and the silent hand-grip of the men was no less expressive."

#### GENERAL ASSEMBLY OF THE IRISH PRESBYTERIAN CHURCH ON THE REVIVALS.

THE Report on the state of religion brought up at the Irish Assembly this year was of an unusually interesting character. The following extracts from it, referring to the Revival, will be read with deep interest, and also the deliverance of the Assembly on the subject:—

"The grand distinguishing feature of our spiritual history during the past year has been the outpouring of the Holy Spirit over an extensive district of our Church. This remarkable movement, commencing in Connor, Ahoghill, and Ballymena, has spread over a large portion of the county of Antrim, and of the counties adjacent. Those who are the most intimately acquainted with its origin and progress shrink from assigning any human effort as even instrumentally operative in bringing about this blessed result. There can be no doubt, however, that, under the guidance of the God of all Grace, some previous preparation had been made in addition to the ordinary faithful preaching of the Word and prayer. The reports of the American revival had tended greatly to quicken the minds both of ministers and people. Many sermons were preached on the work of the Spirit, and many supplications offered up for the special visitation of His grace. Prayer-meetings were multiplied over the district. At length there was a sudden and public manifestation of the power that had been long secretly leavening the minds and hearts of the people. The work of conviction and conversion, having thus begun, was carried forward from heart to heart, and from district to district, with unprecedented rapidity. The Committee do not feel it necessary to enter into any detailed account of the progress of the movement, as the subject is furnished to the members of Assembly, either from personal observation, or from the copious accounts furnished in the newspapers of the day; besides, the Synod of Bally-



mena and Coleraine have appointed a Committee of its members to prepare and to publish 'an authentic narrative of the work from its commencement—a publication which will be gratefully received, and eagerly purchased, not only by the Presbyterians of Ireland, but by the universal Church of Christ.

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"The suggestions contained in the various communications transmitted from Synods and Presbyteries indicate the spirit of humiliation, mingled with hope, which now largely prevails over the Church. It is recommended—

"That increased attention be given to the observance of family worship, to the catechising of the young, and to the formation of Bible Classes for the benefit of those who have passed the ordinary age of Sabbath-school attendance.

"That the private members of the Church be encouraged to exercise their various gifts for its edification and enlargement.

"That Sessions be enjoined to meet more frequently for prayer, conference, and mutual encouragement of their members in the work of God.

"That ministers hold meetings for the special purpose of personal edification, and of increased ministerial usefulness.

"That religious intelligence be more widely circulated throughout our congregations.

"That our people be instructed to make themselves well acquainted with the Westminster Confession of Faith.

"That circulating libraries of standard theological works be established for the benefit of ministers, many of whom, from various causes, find it difficult to gain access to books necessary to enable them to meet the demands of this intelligent and inquiring age. It is further recommended—

"That, in this season of spiritual awakening, notes of cases of conviction and conversion should be taken, with the view of more accurately marking the operation of the Holy Spirit, and of furnishing materials for the narrative hereafter to be drawn up of this wonderful work of God.

"That, wherever it is practicable and expedient, classes be formed of those who have been recently converted, with the view of establishing them in the faith, love, and hope of the Gospel.

"These suggestions indicate that our ministers are generally and deeply im-

pressed by a sense of the solemn responsibility which attaches to this season of special grace.

"We need a higher style of Christianity, and God has given it to us. Let us rejoice and bless his name, and go forward in his strength, and hope for the continuance of his favour."

Dr. KIRKPATRICK then read the following resolutions on the subject of the Revivals, which had been drawn up by the Committee appointed at the last sederunt:—

"First, Resolved—That this Assembly desires to express profound thankfulness to God that it has pleased him to pour out his Spirit on so many of our congregations; that it recognises with reverence and awe, and at the same time with inexpressible joy, the sovereign and infinite grace which, notwithstanding our many provocations, has bestowed on us such evident and abundant tokens of the Divine favour.

"Secondly, That in the new and unprecedentedly solemn circumstances in which this Church is placed, the Assembly deeply feels the need of being directed by the wisdom of the Most High; and would, therefore, call on Him who giveth liberally and upbraideth not, to bestow the Spirit of power, and of love, and of a sound mind, and to know what we ought to do in these times of special visitation.

"Thirdly, While the Assembly leaves the ministers to deal in Christian wisdom with individual cases as they arise, it would earnestly remind the brethren of the need of guarding, on the one hand, against cherishing undue suspicion of the reality of the work of the Holy Spirit; and, on the other, of adopting any course of procedure, whereby our people may be led to mistake bodily impressions, or even deep conviction of sin, for genuine conversion to God.

"Fourthly, That the Assembly, while cordially recognising, as one of the most marked evidences of the genuineness of this work, the fact stated by all the brethren, that it has been originated and promoted by means of the system of setting forth the truth in the standards of this Church, nevertheless earnestly entreat all the ministers and members to watch the introduction, from any quarter, of error in doctrine or in practice, lest Satan should get an advantage over us, and the Spirit of Truth be provoked to withdraw."

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
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